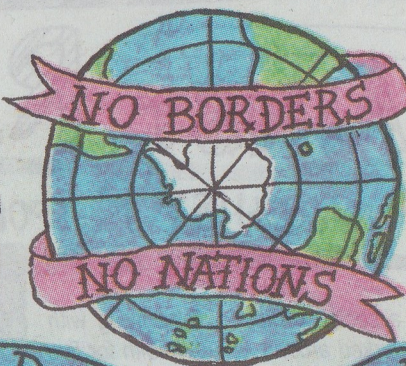




SLING



SHOT!



Bread



MIGRANT LIVES MATTER!



By Wolverine de Cleyre

Recently in Europe, several high-profile mass deaths of refugees attempting to enter the EU have forced a long-overdue conversation about immigration and border policy. Increased security along the land borders has led immigrants to attempt dangerous sea crossings. Almost 3,000 people who attempted to enter Europe by sea this year are missing or dead, according to the United Nations Refugee Agency. This is four times as many as 2013, and the year isn't over yet. The carnage has inspired a mobilization

of pro-immigrant sentiments, with tens of thousands demonstrating across Europe, and thousands cheering arriving refugees at German train stations.

Unfortunately, Europe is not the only place where tighter security at the border has led to massive loss of human life. The U.S. government's immigration enforcement has created a steady barrage of corpses at the border with Mexico, and this needs to be central to our own conversation about immigration.

Much media and political attention have been given to the DREAM act,

which would have provided a legal path to citizenship for people who entered the US as children. Meanwhile, according to the Pew Research Center, deportations have increased each year that Obama has been in office, from in 360,000 in 2008 to 438,000 in 2013, and the border has become increasingly militarized.

This has forced migrants entering the U.S. to take more dangerous routes, involving days trekking through remote areas of the desert where it is easy to die of thirst and exposure. In the past ten years, more than 2,000 bodies have been

recovered from the Arizona desert alone, according to Humane Borders. According to the Washington Office on Latin America, a human rights group, the number of deaths is the equivalent of five migrants dying every four days.

Particularly disturbing, when immigrants, realizing they are near death, decide to give themselves up and call 911 from a cell phone, they often receive no aid.

In most counties along the border, 911 dispatchers, often overwhelmed by the
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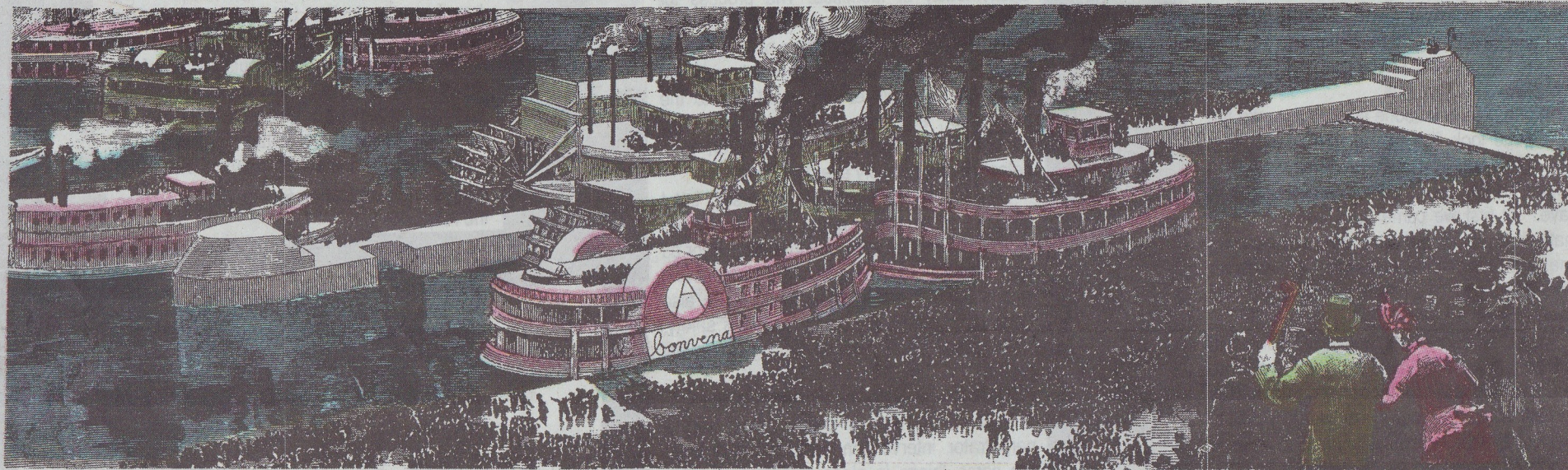
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What is the Queer Agenda?

By bumble

If you ask a member of the conservative anti-gay group Focus on the Family what the "gay agenda" is, they may mention, "discrediting of scriptures that condemn homosexuality," "muzzling of the clergy and Christian media," or even the "universal acceptance of the gay lifestyle." Ask a liberal, and you're more likely to hear about eligibility for military service,

Why does the political mainstream identify access to nuclear family structures, the military-industrial complex, and an exploitative labor apparatus as the most important issues facing queer folks today? Over 40% of homeless youth in San Francisco identify as LGBTQ – what is 'the gay agenda' doing for them? What do our newfound marriage rights mean to single queer parents in poverty, who experience none

DON'T COP OUT

CALLING FOR
A CLIMATE
UPRISING



By Jesse D. Palmer

The climate change group 350.org and others have called for a series of global marches and mass mobilizations before and after the so-called Conference of the Parties (COP19) in Poland.

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employment nondiscrimination policies, and the right to buy same-sex wedding cake toppers at the bakery.

As a queer anti-capitalist, let me be perfectly clear: the conservative description sounds way more exciting.

The recent series of legal victories that have driven the 'gay agenda' into the American mainstream (same-sex marriage, legalization of homosexuality in the military, etc) has been met with unbridled enthusiasm from most progressives, but it leaves many of us who are more interested in a 'queer agenda' with a lot of hard questions.

of the social or financial benefits of hitched queers? What did the repeal of Don't Ask Don't Tell do for queers in countries under U.S. military occupation (including our own), or to queer soldiers with PTSD and limited access to mental healthcare? What does the gay agenda have in store for queer meth addicts whose access to help is all but absent due to a militarized drug war? What does a nondiscrimination policy mean to a queer person in a country with widespread unemployment? And for employed queer folk, what does the gay agenda have to

... continued on page six!

DON'T COP OUT

CALLING FOR A CLIMATE UPRISING



By Jesse D. Palmer

The climate change group 350.org and others have called for a series of global marches and mass mobilizations before and after the so-called Conference of the Parties (COP 21) meeting scheduled in Paris from Nov. 30 - Dec. 11. The call to action gives us a chance to reject suicidal corporate business as usual and create a new world that is sustainable as well as just and free.

COP 21 is a massive meeting of the world's governments to achieve a legally binding agreement about climate and emissions applicable to all nations on earth. It's called COP 21 because it is the 21st annual meeting following the 1992 UN Framework Convention on Climate Change.

Cutting through all the jargon, the world's governments have been playing at addressing climate change for more than 20 years, and they've accomplished embarrassingly little so far. Global emissions have gone up almost each year since the industrial revolution, and

they've actually increased more quickly since it became clear that CO₂, methane, and other human-related gas emissions are causing an ecological catastrophe — the sixth great species extinction in the 3.5 billion year history of life on earth. Without swift action, the climate may become so destabilized as natural feedback loops kick in that humans could face widespread crop failure, famine and social collapse.

How could this be, given all the political, media and scientific focus on climate change over the last 20 years? We're way beyond the time when it is a matter of *understanding* the problem. Now, nearly everyone realizes (or has to actively struggle to deny) that the ordinary day-to-day functioning of modern society is unsustainable. Yet there hasn't been a significant response because the global economy is based on burning carbon, the world's governments are beholden to big corporate interests, and regular people who have nothing to

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SLINGSHOT

Slingshot is an independent radical newspaper that has been published in Berkeley since 1988.

This issue got off to a promising start. At the article deadline, there were already a reasonable number of coherent articles. We didn't get into any nasty arguments and had fun sitting together editing. At the end of an unusually short and efficient production meeting late Friday night, we heard a ruckus outside and saw a large group of people standing outside our office doing something with rope. We burst outside to witness a gaggle of birthday partygoers smashing (and burning!) a Donald Trump piñata and singing in Spanish, a joyous whirl of hugging and laughing and smiling. It was a wonderful reminder that enjoying our lives with the people we love and fighting the forces of oppression and misery are part of the same process, a process that is as ubiquitous and inescapable as it is diverse.

The next morning we were ready for a great weekend making this issue. We pushed the button to turn on our office computer and... POPPPFWOOM! A loud crack rang out and the toxic smell of burning circuitry filled the room. Apparently after being used to type numerous neo-luddite *Slingshot* articles, our computer had joined the struggle by committing suicide! But nonetheless, here's a new issue. We did it!

Slingshot is an all-volunteer collective — we only work on this thing because it's a good time. This means different things to each of us — whether it's a chance to be creative, toss around ideas, meet people, or feel engaged with the world around us.

At one point, someone wanted to make the front page look like an old-timey newspaper from 1890 and was trying to come up with a slogan for the paper like old papers used to have. At first we came up with "All the shit that's fit to sling," and then more self-mocking ones like "information, inspiration, or whatever

AGAINST RAPE CULTURE!

ANARCHIST RESPONSES TO SEXUAL VIOLENCE:

By Joey

Currently a social worker for folks living with HIV, I've worked around sexual health for five years. In August, I interviewed my friend Tuck who lives in Eugene, OR and works in sexual assault survivor support and advocacy. Her work includes on-call crisis response advocacy, e.g., for someone who has experienced a recent sexual assault and chooses to either come in and disclose, or goes to the hospital to get a kit done, or wants to make a police report, or wants accompaniment to any of those. She also accompanies clients to court, staffs a crisis line, and trains volunteer advocates and crisis line workers.

J: What's the current system like for responding to sexual violence?

T: The current mainstream system for responding to sexual violence, specifically for Oregon — and I will say that I think things are transitioning in law enforcement in an effort to become more trauma-informed — is that if someone is assaulted, they can go to a hospital and get something called a sexual assault forensic exam kit, which collects forensic evidence from their body, and they may get interviewed about what happened, anonymously or identified. The process for making a police report is that they're interviewed by the responding officer (a beat cop), and that person collects initial evidence, might interview witnesses, might talk to the perpetrator, and then if they decide there's enough of a case it gets passed on to a detective and possibly eventually to a DA.

The survivor can also file a lawsuit, but I don't know as much about that. There are other services that folks become eligible for as well, like reimbursement from the state for lost

projects that folks have done around accountability, specifically confronting sexual violence in activist communities — is that people seem to mimic the criminal justice system in the ways they're approaching accountability. Everyone is innocent until proven guilty, so then you have to prove that crime took place, which when it comes to something like theft is demonstrable: *I used to have a bicycle, now I don't*. But when it comes to something like sexual violence, especially around consent, it becomes much harder to prove, as any detective will tell you, and it doesn't really reflect what actually happened in an act like sexual assault.

What ends up happening is that there are big town hall meetings, people present evidence, and people's character comes under attack. If someone has more social capital, they're more likely to be believed; if someone has shaky standing in their community, that comes in as well. So there are a ton of problems that arise when we try to recreate a system that is inadequate to respond to this type of event — and, I would argue, is inadequate to respond to most things.

I'm by no means an expert on transformative justice, but I do feel that there are things that can be learned from survivor support movements, that would better inform accountability and transformative justice projects. People who have worked so closely with survivors are better equipped to understand the impact of sexual violence on people and should therefore be part of crafting the response to it.

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What was clear out of the brainstorm is that this project wouldn't be fun — and therefore wouldn't be possible — if our main priority was perfection or the purely outward focus of creating a "serious political journal." We know *Slingshot* could be a lot better. A do-it-yourself world is rough around the edges. It's like real life, plenty of false starts but also laughter, friendship, music, and a feeling of meaning and satisfaction at the end. This issue was put together by an especially small crew but engaged a lot of people from society's fringes who are usually totally invisible to the mainstream.

As we send this issue out into the world, we mourn the disappearance of Nabolom Bakery — the unofficial *Slingshot* café. It was a 70s collective that outlasted most others and kept its funky public living room feeling to the end.

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The survivor can also file a lawsuit, but I don't know as much about that. There are other services that folks become eligible for as well, like reimbursement from the state for lost wages, mental health care, etc. People also have civil protective options for their safety, which aren't dependent on having a criminal case.

J: The state plays quite a large role then.

T: Yeah, I've started collaborating with a perpetrator intervention program, and there are some things in place around restorative justice or community accountability, but these are all community-created, not civic in any way. Most of it is the state.

J: The reason I reflected how much involvement the state seems to have is that we're an anarchist publication and we're — I am — interested in the groups you just mentioned, which are doing this at the community level, not at a civic level, as you put it. Two questions: what are the implications of the state having so much involvement, and could you say more about the programs that are doing this kind of work on their own from a restorative justice lens?

T: I'll answer the second one first. The question I've been thinking about is *what does accountability mean?* There's a whole host of

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Within anarchist/radical/whatever communities, there's often an agreement around shared values, and one of those is that we need to develop alternatives to the state, so there's more of a framework in place for working on this, as well as a high value on community; sometimes it doesn't work that well, but at least folks see each other as members of a community rather than people who happen to live in the same town. Well, I don't just work with survivors who are anarchists, I work with survivors from everywhere — how do we provide for folks who aren't necessarily already involved with radical

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Thanks to the people who made this: A. Iwasa, Cedar, Eggplant, Finn, Gretchen, Holiday, Isabel, Izzy, Jesse, Joey, Korvin, Timothy, Xander and everyone else!

Slingshot New Volunteer Meeting

Volunteers interested in getting involved with *Slingshot* can come to the new volunteer meeting on Dec. 13 2015 at 4 pm at the Long Haul in Berkeley (see below.)

Article Deadline & Next Issue Date

Submit your articles for issue 120 by January 16, 2015 at 3 pm.

Volume 1, Number 119, Circulation 20,000

Printed September 25, 2015

Slingshot Newspaper

A publication of Long Haul

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T: I'll answer the second one first. The question I've been thinking about is *what does accountability mean?* There's a whole host of issues related to responding to sexual violence as a crime: one of the main problems is that the criminal legal system is so based around property that it doesn't translate to these harms that are more spirit-based. How do you understand or quantify intent or impact?

I think that one of the issues that a lot of community accountability processes – and there's a great book called *the Revolution Starts at Home* that has a ton of info about

community accountability as a replacement for the criminal legal system, because it's too big. We can't have a community accountability practice end up as a town jury."

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Continued on page 3

Subscriptions to *Slingshot* are free to prisoners, low income, or anyone in the USA with a *Slingshot* Organizer, or \$1 per issue. International \$3 per issue. Outside the Bay Area we'll mail you a free stock of copies if you give them out for free. Say how many copies and how long you'll be at your address. In the Bay Area pick up copies at Long Haul and Bound Together books, SF.



AGAINST THE STATE!

A CONVERSATION

J: I think there's maybe a tension between folks who would say they're not concerned with how well you can scale up a project like that: if you can make a project work in your community, that's what you can do, and any attempt to scale up becomes inherently recuperative – and on the other hand, I think there's a lot to say for the idea that, as you put it, a lot of people who experience sexual violence aren't in those communities – and a lot of people who are swallowed up by the prison-industrial complex aren't in those communities.

T: I think the issue is seeing community accountability as a replacement for the criminal legal system, because it's too big. We can't have a community accountability practice end up as a town jury.

The problem is if you imagine that you're going to rehabilitate a perpetrator, for example, or work with them so they stop perpetrating violence or unlearn toxic patterns of violence and control, which is a task radical communities often give themselves – we're working so far out of our skillset. And a lot of the time we don't have healthy communication and boundaries, because we've never had it modeled for us. Especially in communities that are more transitory, it's hard to imagine how personal-work-based change takes place. So how do we make community with each other that's accountable, that takes care of each other, where each member is committed to working through their own stuff, where the social norms support that? I think it's much more about culture-shifting than creating another non-profit or collective; there's a lot of good to be done in having community workshops where people talk about these issues.

J: What do you think prevents

I will say that the movement to end sexual violence works really hard to ally itself with the criminal justice system; it's been an intentional act over the past three decades to get cops to respond adequately to sexual violence. Remember that most kinds of sexual violence weren't even crimes until recently, and if they were crimes they were *property* crimes – marital rape wasn't a crime until 1994. A lot of the initial work went to moving these issues from the realm of private business to public crimes. And we're now left with the result of that. A lot of that trajectory coincided historically with a state that said, "You know what we're really into? Throwing everyone in prison." And those two movements worked really well together. While critiquing that, I also want to hold that people had real safety reasons for doing that, and continue to.

J: Yeah, it would be a misstep to blame a survivor who calls the cops. We're in agreement there. But a little while ago I wondered what you think the implications are of the state being so involved in the response process, and I was thinking on a more systemic level about the historical process you just described – of the genocidal levels of incarceration coinciding with this new approach of collaboration with the criminal justice system.

T: I feel a strong critique of the DVSA [domestic violence, sexual assault] movement around its cooperation with the criminal justice system, and that critique has been brought forward by women of color advocates consistently, and especially black and indigenous women, who had named so much of that. The history is really reflective of the ways white voices dominated the movement – they didn't see obvious consequences to that

The other thing is that trauma-informed care is working its way into some parts of the state response, but not all. Things like understanding flight-fight-freeze as a normal trauma response hasn't made its way through yet. So people are still questioned about, "Why didn't you leave? Your car was there – why didn't you take off?" Because people don't understand how trauma works.

There's a common question I hear of *why haven't people put work into community accountability?* Well, a lot of people have, and do this work around the world, but in my personal experience there's a pattern where some people do this work and many people don't. And that's often across gender lines – who does emotional labor, and who can choose to ignore sexual violence. Who chooses to support survivors by working on these issues, and who doesn't.

J: I think that parallels a long-standing critique of activist communities – and this is somewhat of a caricature of the critique – looking at who's out in a riot, for example, and who's taking care of the kids of those folks.

T: Who will do the dishes after the revolution, type of stuff.

J: Yeah, it's both predictable and sad to see that dynamic here as well... Anything you want to add?

T: The only thing I would want to add is to leave you with, what do we need to be accountable to one another? What are the ingredients for the recipe of accountable communities? We need to be survivor-centered, etc. I've learned in doing this work that those ingredients are skills that you can learn, ways of looking at the world – at power – that can be reframed. What we know is that

accountability as a replacement for the criminal legal system, because it's too big. We can't have a community accountability practice end up as a town jury.

The problem is if you imagine that you're going to rehabilitate a perpetrator, for example, or work with them so they stop perpetrating violence or unlearn toxic patterns of violence and control, which is a task radical communities often give themselves – we're working so far out of our skillset. And a lot of the time we don't have healthy communication and boundaries, because we've never had it modeled for us. Especially in communities that are more transitory, it's hard to imagine how personal-work-based change takes place. So how do we make community with each other that's accountable, that takes care of each other, where each member is committed to working through their own stuff, where the social norms support that? I think it's much more about culture-shifting than creating another non-profit or collective; there's a lot of good to be done in having community workshops where people talk about these issues.

J: What do you think prevents communities from being accountable?

T: That's a good question. When you see a problem this systemic, the answer is always that it's a system issue. Sexual violence is

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In terms of what are the effects of state involvement, I think there's been an intentional process of mystification around how the criminal legal system works: most people think that an individual presses charges against an individual, but that's not how it works. So survivors come to the system saying, "this is what so-and-so did, and it wasn't OK." But what they find is that it's taken entirely out of their hands and comes down to an issue of consent, where one person can say it was consensual and the other can say it wasn't, and then the law says, *we don't know who to believe*. This is an important lesson for accountable community processes, to know that we don't want to do that, too. Instead, approaching survivors from a trauma-informed perspective takes us away from this abusive criminal justice system: it's not an issue of, "only one person can be right here," but rather two people perceiving a situation differently, where one person has been harmed, and the harm is what we need to address – not what did or didn't exactly happen.

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So part of being accountable means learning about patterns like that, to demystify sexual violence. We know that rape culture is more than a movie with a fucked-up portrayal of non-consensual sex, but is actually present in these subtle ways.

So again, what do our communities need to be able to do this better, if we want to have an alternative space?

J: Right, and that recipe connects to so many other struggles... Thanks so much, Tuck!

deeply raced, deeply classed, based in colonialism; and these dynamics are recreated in our relationships. All of that affects what we do. So creating accountable community is in part about destroying patriarchy, white supremacy, heterosexism, etc, and it's as difficult as any anti-oppression work that we have.

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In terms of what are the effects of state involvement, I think there's been an intentional process of mystification around how the criminal legal system works: most people think that an individual presses charges against an individual, but that's not how it works. So survivors come to the system saying, "this is what so-and-so did, and it wasn't OK." But what they find is that it's taken entirely out of their hands and comes down to an issue of consent, where one person can say it was consensual and the other can say it wasn't, and then the law says, *we don't know who to believe*. This is an important lesson for accountable community processes, to know that we don't want to do that, too. Instead, approaching survivors from a trauma-informed perspective takes us away from this abusive criminal justice system: it's not an issue of, "only one person can be right here," but rather two people perceiving a situation differently, where one person has been harmed, and the harm is what we need to address – not what did or didn't exactly happen.

survivor won't be believed. That's a classic situation that's well known, and yet in radical communities we don't have a deep understanding of that.

So part of being accountable means learning about patterns like that, to demystify sexual violence. We know that rape culture is more than a movie with a fucked-up portrayal of non-consensual sex, but is actually present in these subtle ways.

So again, what do our communities need to be able to do this better, if we want to have an alternative space?

J: Right, and that recipe connects to so many other struggles... Thanks so much, Tuck!

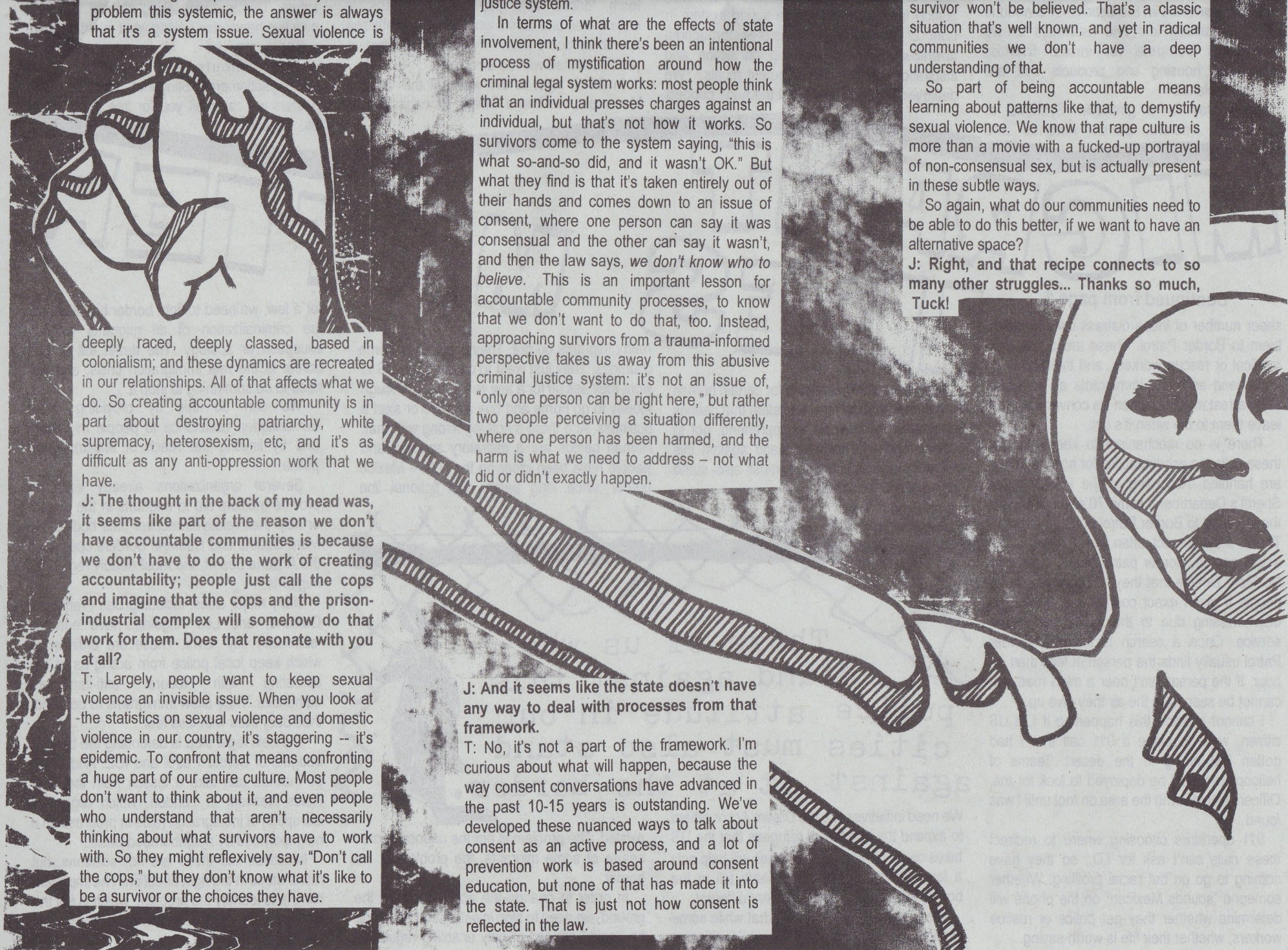
deeply raced, deeply classed, based in colonialism; and these dynamics are recreated in our relationships. All of that affects what we do. So creating accountable community is in part about destroying patriarchy, white supremacy, heterosexism, etc, and it's as difficult as any anti-oppression work that we have.

J: The thought in the back of my head was, it seems like part of the reason we don't have accountable communities is because we don't have to do the work of creating accountability; people just call the cops and imagine that the cops and the prison-industrial complex will somehow do that work for them. Does that resonate with you at all?

T: Largely, people want to keep sexual violence an invisible issue. When you look at the statistics on sexual violence and domestic violence in our country, it's staggering -- it's epidemic. To confront that means confronting a huge part of our entire culture. Most people don't want to think about it, and even people who understand that aren't necessarily thinking about what survivors have to work with. So they might reflexively say, "Don't call the cops," but they don't know what it's like to be a survivor or the choices they have.

J: And it seems like the state doesn't have any way to deal with processes from that framework.

T: No, it's not a part of the framework. I'm curious about what will happen, because the way consent conversations have advanced in the past 10-15 years is outstanding. We've developed these nuanced ways to talk about consent as an active process, and a lot of prevention work is based around consent education, but none of that has made it into the state. That is just not how consent is reflected in the law.



LEAP FOR IT!

LEAP DAY ACTION NIGHT

By Jesse D. Palmer

Leap Day — February 29, 2016 — is an extra day that gives us a chance to look at how we spend most of our days and wonder if we can't do a little better? If the answer is "yes", Leap Day can be an arbitrary but overdue moment to create decentralized, militant and yet creative and hilarious uprisings against the various oppressive systems that vex us.

environmental destruction are vulnerable, but they won't collapse on their own. They need our help. Everyone is standing around waiting for something to happen or just focused on the latest outrage. We need to take the initiative and throw the first punch every once in a while.

In 2000, in the wake of the huge protests against the World Trade Organization in Seattle, some of us in Berkeley created what we think was the first Leap Day Action Night. The size, radicalism and rebellious success of Seattle was a welcome surprise to many its participants — the energy we shared there is a great model for what we need now.

you sometimes see at tamer protests, because you can run while wearing a finger puppet. Confused businesses just shut down and the police didn't know how to react.

Leap Day 2004 saw decentralized protests in Berkeley, Houston, New York, and

Oakland, complete with a real coffin and a brass band leading a procession through the streets to a dance party. The police had taken our camps, but they couldn't make us love our bosses or the 1%.

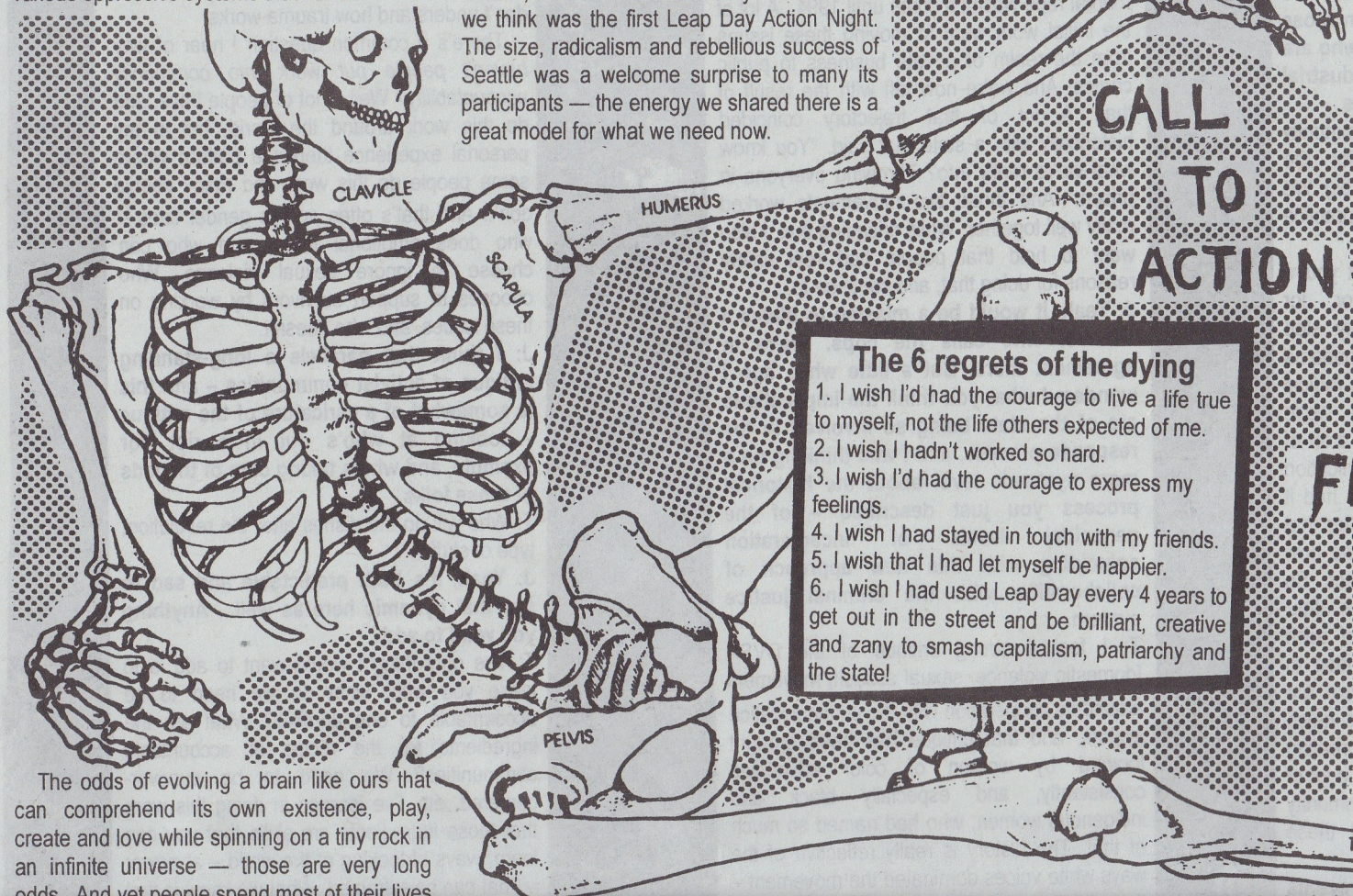
The call for decentralized revolt on Leap Day 2016 is open-ended in terms of tactics, goals and strategy. The broader the critique of social institutions and the farther from single-issue-activism-as-usual, the better. It is up to you and each local community to figure out how to use this extra day for something exciting and new. Decentralization and openness are a key strength and necessary if unrest is to expand and engage the larger community.

Leap day can be a laboratory to see what actions feel relevant and engaging in view of local conditions. It's useful to let your imagination run free and go beyond the well worn patterns of radical activity. How can we articulate our vision for the future now in dynamic, emotionally resonant, new ways? While unrest can be militant, its also important

FEBRUARY 29TH

to maintain a sense of humor and avoid grim self-seriousness. How can we reach beyond the same folks we typically see in the streets? Leap day at its best can help break down the artificial separation between "activism" and living our lives full of enjoyment and freedom. Living joyful lives must ultimately be the same as building a new world.

You don't need permission to celebrate Leap Day, and there is no organization, no

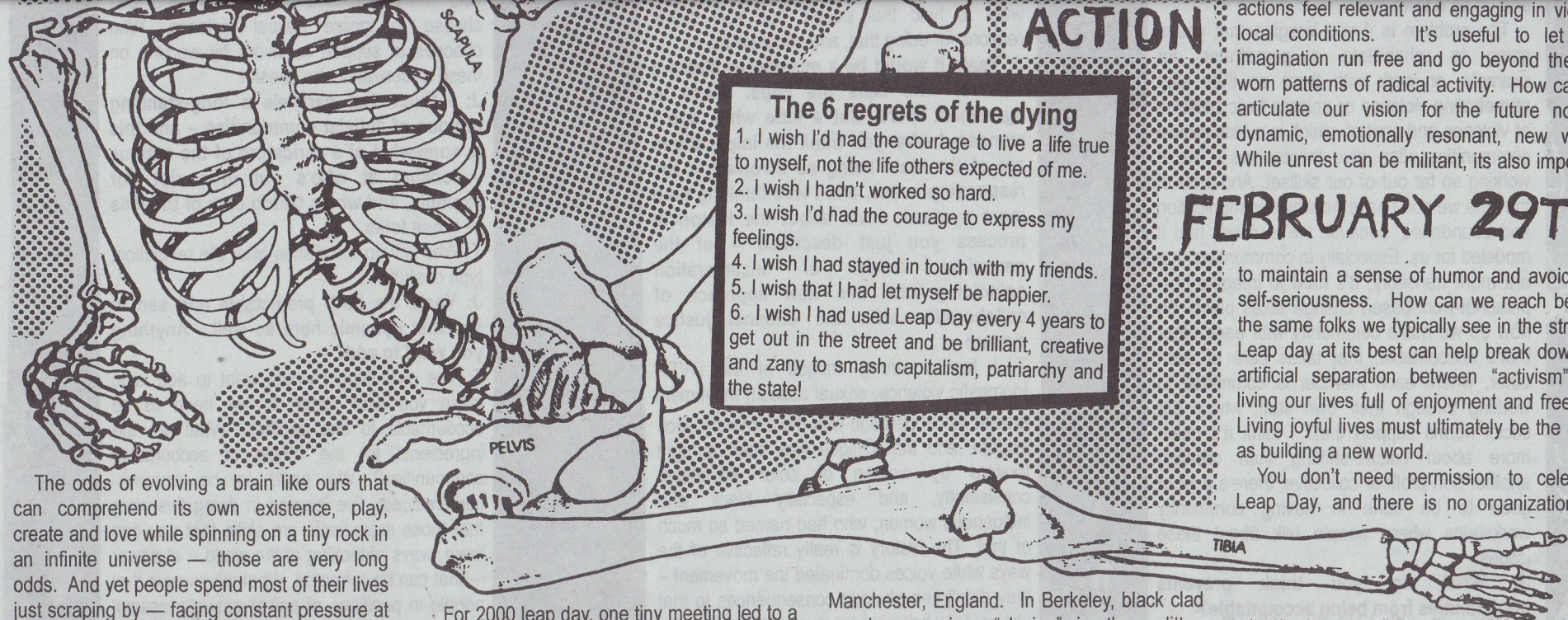


CALL
TO
ACTION

The 6 regrets of the dying

1. I wish I'd had the courage to live a life true to myself, not the life others expected of me.
2. I wish I hadn't worked so hard.
3. I wish I'd had the courage to express my feelings.
4. I wish I had stayed in touch with my friends.
5. I wish that I had let myself be happier.
6. I wish I had used Leap Day every 4 years to get out in the street and be brilliant, creative and zany to smash capitalism, patriarchy and the state!

The odds of evolving a brain like ours that can comprehend its own existence, play, create and love while spinning on a tiny rock in an infinite universe — those are very long odds. And yet people spend most of their lives



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The odds of evolving a brain like ours that can comprehend its own existence, play, create and love while spinning on a tiny rock in an infinite universe — those are very long odds. And yet people spend most of their lives just scraping by — facing constant pressure at jobs we hate, looking at computers when we would prefer to be at the beach. The world is full of instability, fear and loneliness as we constantly compete for virtual friends, overpriced housing and products that are killing the planet.

Leap Day is a gimmick. Systems of inequality, racism, police violence and

For 2000 leap day, one tiny meeting led to a night of mobile disruptive tactics with music blaring from a bike mounted sound system in front of banks and chainstores throughout downtown Berkeley — long on action and inspiration, short on tired protest rituals. We deployed finger puppets, not the huge puppets

Manchester, England. In Berkeley, black clad marchers carrying a "closing" sign threw glitter, foam "bricks" and popcorn at dozens of chainstores and banks while using a pretty red bow to tie doors shut. The action was festive yet determined with no arrests.

In 2012, right in the wake of the Occupy Movement, we had a funeral for capitalism in

structure, no email list. There is no success or failure. This is about taking matters into your own two hands and seeing what might happen.

There may be ideas, resources, local action callouts and report-back at leapdayaction.org. Slingshot also has big posters we can mail you for free if you email us. Leap for it!

MIGRANT LIVES MATTER

Continued from page 1

sheer number of these distress calls, transfer them to Border Patrol. These are police, not medical or rescue workers, and their job is to apprehend as many immigrants as possible. They arrest migrants when it's convenient, and leave them to die when it's not.

There is no mechanism to keep track of these calls, no accountability for how searches are handled. According to the Pima County Sheriff's Department, some 70 percent of calls they forward to Border Patrol don't go through. Those that connect often don't result in an

This callous lack of regard for certain human lives comes directly from a system that defines immigrants as criminals to apprehend, not to protect. Those of us who stand against this police attitude in our cities must also stand against it at the border.

many migrants do not. They prefer their home countries. They just want to come to the US to work their ass off for a few years, make enough money to go home and buy a house or start a business. And there's nothing wrong with that. Human beings are a migratory species, and people have been crossing the U.S. — Mexico border since long before this fictional line

for a few, we need to fight border brutality and the criminalization of all migrants without exception or apology. The death toll at the border is the real immigration crisis, and we need to do something to stop it.

We can do this by providing direct humanitarian assistance to people migrating, and by limiting the reach of anti-immigrant police.

Several organizations already exist to provide medical aid to migrants in the desert, or help their relatives recover their bodies. No More Deaths and Humane Borders operate in



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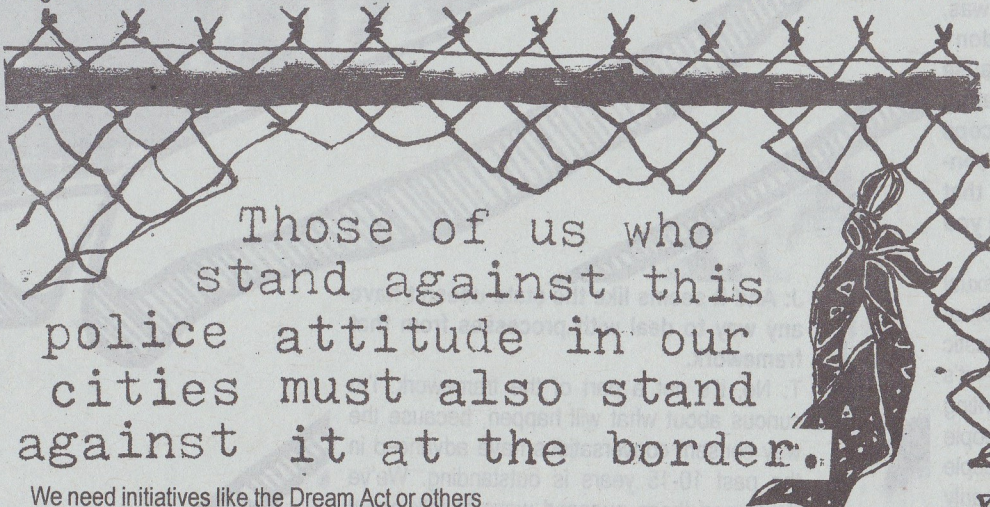
There is no mechanism to keep track of these calls, no accountability for how searches are handled. According to the Pima County Sheriff's Department, some 70 percent of calls they forward to Border Patrol don't go through. Those that connect often don't result in an actual search. Border patrol agents have told No More Deaths that they will only search for people if given exact coordinates, which are often missing due to the spotty cell phone service. Once a search is initiated, Border Patrol usually finds the person in less than an hour. If the person isn't near a main road and cannot be seen from the air they give up.

I cannot imagine this happening if I, a US citizen, were to place a 911 call that I had gotten lost hiking in the desert. Teams of helicopters would be deployed to look for me. Officers would comb the area on foot until I was found.

911 operators choosing where to redirect these calls can't ask for I.D., so they have nothing to go on but racial profiling. Whether someone "sounds Mexican" on the phone will determine whether they get police or rescue workers, whether their life is worth saving.

This callous lack of regard for certain human lives comes directly from a system that defines immigrants as criminals to apprehend, not to protect. Those of us who stand against this police attitude in our cities must also stand against it at the border.

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Those of us who stand against this police attitude in our cities must also stand against it at the border.

We need initiatives like the Dream Act or others to expand the number of refugees that the US takes on. But these legal changes will help only a few; curbing the massive death toll at the border will require something very different.

We also need to recognize that while some immigrants want to become U.S. citizens,

existed. The problem is not the undocumented nature of some migrants, the problem is the border.

In order to change the actual facts on the ground, we need to stop insisting that everyone be "legal." Instead of only enabling regulation

for a few, we need to fight border brutality and the criminalization of all migrants without exception or apology. The death toll at the border is the real immigration crisis, and we need to do something to stop it.

We can do this by providing direct humanitarian assistance to people migrating, and by limiting the reach of anti-immigrant police.

Several organizations already exist to provide medical aid to migrants in the desert, or help their relatives recover their bodies. No More Deaths and Humane Borders operate in the Arizona desert, the most deadly region for migrants.

Many major cities, including San Francisco, Oakland, and Los Angeles, have enacted "sanctuary city" laws. These are ordinances which keep local police from acting as or co-operating with federal anti-immigrant authorities. They allow immigrants to go about their daily lives with less fear.

The next legal step is defunding the bloated budgets of Border Patrol and ICE. And those so inclined can take a lesson from the Anti-Raids Network in London, which organizes disruption of immigration raids in progress on a neighborhood by neighborhood basis.

Initiatives like these are not solutions, but rather steps in the right direction. The important thing is to identify the problem, which is not the immigrants' lack of documents, but the lack of respect for their lives.

Cell phones are effectively cops in your pocket, but as long as you're carrying one around, you may as well use whatever resources are available to keep the cops in check. I reviewed a number of Android apps that can be used for 'copwatching' – i.e., recording cops on the street to have a record when shit goes down – in various capacities. Good luck!



Mobile Justice CA

Cops have been known to snatch phones away from copwatchers recording their abuses to delete the evidence; this app automatically streams your footage to the ACLU, so the video isn't lost completely even if the cops take your phone. The app is easy to use and even includes a digital Know Your Rights pamphlet, but unfortunately it's up to the ACLU to handle your videos once you upload them, so it's hard to know for sure how well the program actually works. In the meantime, it's pro-bono, so what do you have to lose?

TOOLS AGAINST POLICE TERROR

APPS TO PROTECT YOURSELF & OTHERS by x.lenc

Five-O

Five-O allows users to submit incident reports describing interactions with police in their area, generating scores for local departments and individual officers in your area. The idea is an admirable one – it provides a forum for users to discuss the worst cops in their neighborhood, and identify patterns in local policing. Unfortunately, the forums are largely devoid of actual discussion, probably in part because the poor layout makes the entire app very cumbersome to use. Hopefully there will be updates in the future, because this app shows a lot of promise.



I'm Getting Arrested

I love this app, it's so simple! With a single tap of the screen, users can send a pre-written MMS text and your location to a list of contacts of your choosing announcing that you are being arrested and any other information you might want to send. It's ideal for use amongst affinity groups at high-risk protests and riots, but it could be helpful for anyone carrying out a direct action, or even just for walking home.

MyCompanion

This was app was designed to allow your friends to virtually 'walk you home at night' by tracking your trip via GPS. They'll be notified when you get home (or if you suddenly go off-course, get pushed, etc), and in the meantime buttons onscreen allow you to instantly call the police or mark an area as 'suspicious' if you feel nervous. While the app is clearly designed with, ahem, an attitude towards the police that you might not share, it can still be used to help comrades keep track of each other if you feel nervous about being nabbed by the police (i.e. when leaving a protest, or when there is a warrant out for your arrest).

Police Scanner

I don't speak pig latin so police scanners are largely incomprehensible to me, but if you find it helpful to listen in on a department's radio chatter, this app can give you access to a remarkable array of police bands, though not all departments seem to be covered. Personally I find twitter more useful during a riot, but to each their own.

PHARMACEUTICAL

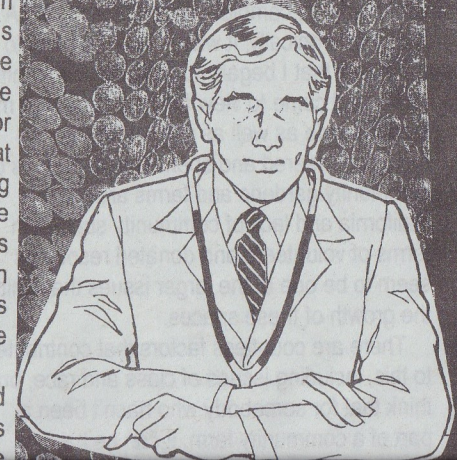
PATRIARCHY

by Wolverine De Cleyre

In combination with alcohol, the drug lowers blood pressure to such an extent that 1 in 5

What changed was a media campaign entitled Even the Score, funded by the drug's owner, Sprout pharmaceuticals. It accuses the FDA of sexism, due to the fact that there are several erectile dysfunction treatments for men, and none for women. The gist is that prudish government regulators are preventing science from giving ladies the sex life we deserve. Many professionals with financial ties to the drug's manufacturer, Sprout, have given media statements without disclosing this relationship, making the debate seem like women's groups against the government.

This is pinkwashing at its most blatant and cynical. First off, it's a faulty comparison, as none of the drugs for men claim to increase



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PHARMACEUTICAL

PATRIARCHY

by Wolverine De Cleyre

Flibanserin, marketed as Addyi, is a drug recently approved by the FDA to treat "hypoactive sexual desire disorder," a disorder which does not currently exist in the Diagnostic and Statistical Manual of Mental Disorders (DSM) but is included in the International Classification of Disease. It has been referred to as the "pink pill," likening it to Viagra for women. However, while Viagra increases blood flow to the genitals, Flibanserin purports to do something entirely different, to act on neurotransmitters in the brain to increase sexual desire. But before we get into a discussion on whether this is totally awesome or really, really creepy, let's first look into whether or not it actually works.

Some trials of Flibanserin found no effect at all. Data averaged from the two "best" studies, which involved 5,000 women, found that Flibanserin increased the number of "sexually satisfying events" from 2.8 to 4.5 times a month. However, women receiving placebo reported also an increase of "satisfying sexual events" from 2.7 to 3.7 times a month.

Women with any sort of physical or mental health problems, or issues in their relationship, were excluded from the study group, although these restrictions will not apply to prescription of the drug.

In combination with alcohol, the drug lowers blood pressure to such an extent that 1 in 5 patients *lost consciousness* after only two drinks. Bizarrely, these alcohol safety tests were done almost exclusively with men. It's well documented that alcohol affects female bodies more heavily than male ones, so the actual effects are likely much stronger, but at this point unknown. Drinking a kombucha may actually make you incapable of driving. And unlike Viagra, which is taken only when you actually want a woody, Flibanserin must be taken everyday, [much more lucrative for drug companies] and effects do not show up for several weeks.

Addyi

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This is pinkwashing at its most blatant and cynical. First off, it's a faulty comparison, as none of the drugs for men claim to increase sexual desire, they just work on plumbing.

Its feminism is obviously shallow.

I'm really struck by how, in both the drug company literature and physicians discussing the drug, the effect on the "relationship," in other words, a dude, is nearly always mentioned in the same breath with the woman's distress over her lack of sexual interest. Comments such as:

"I would point out that simply having a low sex drive should not necessarily be seen as a problem unless the woman is distressed by that or it is causing impairment in an important intimate relationship."

So, the impatience of a woman's spouse is what determines whether or not she has a medical condition, and this definition is being sold as feminism and equality.

The story of Flibanserin brings up a larger issue. The language of equality is easily co-opted. Equality usually means that a group of people excluded from power get integrated into the mainstream, and receive some of its benefits. What does equality mean in a system that is as fundamentally fucked up as our own? Does equality mean equal numbers of male and female police officers beating unarmed people to death? Does it mean more



Flibanserin is also symptomatic of the way that our society deals with its issues. A widely applied, technological solution for what is at base a social, structural problem. For example, genetically modified grains justify themselves with the promise to feed the world, but there is already enough food to feed the current population. The problem is that it's unevenly distributed, so some people go hungry. Helicopters and drones are used to patrol the US-Mexico border and arrest immigrants, but this does not address the reasons that people want or need to migrate, or why employers choose to hire them, so people find a way through. These high-tech band-aids do not address the root of the problem, and in fact they distract us from understanding what the real problem is.

We need the time and space to know our own bodies and to cultivate our desires, and the power to choose lovers who turn us on. And sometimes, just sometimes we need freedom from sex, freedom from having to be responsible for the sexual needs of another person. What we do not need is a 250 dollar drug that makes us go out and buy two beers in

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What this boils down to is an extra .7 satisfactory bangs per month from effect of the drug. At \$250 per month, that works out to \$357 per bang. So, kind of a bleh aphrodisiac.

Flibanserin also has serious side effects like fatigue, dizziness, and nausea, and dangerous drug interactions with such common substances as antidepressants, hormonal contraceptives, and alcohol.

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Why did the FDA decide to approve this drug? Well, they didn't. Not the first two times at least. Flibanserin was soundly voted down by the FDA panel years ago, due to its serious side effects and lack of benefit. And yet, it passed on this third submission, despite no change to the drug or new studies demonstrating safety or efficacy.

I'm really struck by how, in both the drug company literature and physicians discussing the drug, the effect on the "relationship," in other words, a dude, is nearly always mentioned in the same breath with the woman's distress over her lack of sexual interest. Comments such as:

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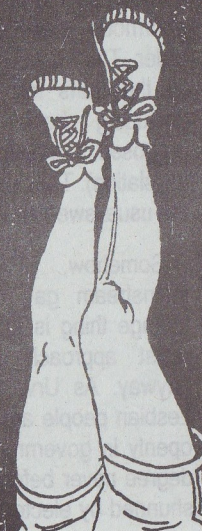
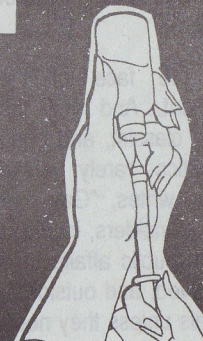
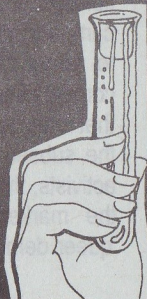
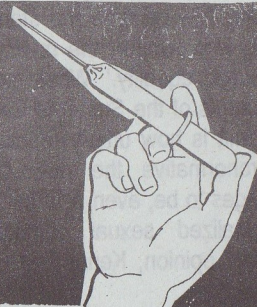
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The story of Flibanserin brings up a larger issue. The language of equality is easily co-opted. Equality usually means that a group of people excluded from power get integrated into the mainstream, and receive some of its benefits. What does equality mean in a system that is as fundamentally fucked up as our own? Does equality mean equal numbers of male and female police officers beating unarmed people to death? Does it mean more brown people in the military, or more queers clearcutting forests?

Do we want the "equality" to treat one's body like a machine, to view sexual performance as a metric of manhood or womanhood or success as a human being? The "equality" to be up for fucking regardless of whether you're exhausted from your soul-sucking job, your grey commute, or sole responsibility for your three kids?

Flibanserin is also symptomatic of the way that our society deals with its issues. A widely applied, technological solution for what is at base a social, structural problem. For example, genetically modified grains justify themselves with the promise to feed the world, but there is already enough food to feed the current population. The problem is that it's unevenly distributed, so some people go hungry. Helicopters and drones are used to patrol the US-Mexico border and arrest immigrants, but this does not address the reasons that people want or need to migrate, or why employers choose to hire them, so people find a way through. These high-tech band-aids do not address the root of the problem, and in fact they distract us from understanding what the real problem is.

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Urban Farms

3 Reasons Why They Will Change Your Life and the World

by TRS, Deputy AgitProp Minister of Occupy the Farm

I have been around farming my entire life. I grew up in a rural state where small scale family farming is commonplace and an integral part of local communities. My college had a working farm, complete with a campus CSA program. Ironically, it wasn't until I moved to California that I began working on community farms and came to view farming as part of my ideal lifestyle as well as my political work. I have volunteered and spent time in dozens of community gardens and farms around California and lack of community support in terms of volunteers and donated resources seem to be one of the larger issues that limits the growth of these spaces.

There are countless factors that contribute to this, including issues of class and race, but I think that for somebody who hasn't been a part of a community farm, it can be hard to

soil, air and water, comprised of billions of small actions. Although I don't think kale is going to save the world, I think individuals and radical social movements would greatly benefit from a greater involvement with urban farming, particularly as a form of direct action.

On the individual scale, there is a real and significant material benefit from decentralized agriculture. It is relatively simple to grow high yield crops (which already compose a large portion of people's diets, i.e. greens, squash, potatoes, etc.) even in small spaces and even where there is only concrete or a fire escape. There are even more options for growing more obscure foods like purslane, chickweed, and plantain, "weeds" with high nutritional and often medicinal value, and that could already be growing in your backyard. It is possible to grow a significant portion of your own food with a minimal amount of space and time

commitment. With the added infrastructure and space of community farms, the potential bounty grows; most community farms produce

economic considerations, there is a long list of ways farming, gardening or just hanging out with plants are good for you: health benefits from physical activity, pollution remediation, and plant medicines, mental health benefits from better nutrition and exposure to plants, connecting with the natural world, expanding one's personal skill set and resilience, et al.

Beyond immediate personal benefit, supporting urban farms directly benefits your comrades and community. It is becoming increasingly common for urban farms to distribute their produce to surrounding communities for free or by donation at weekly farm stands. In food deserts, farms can increase access to healthy food for communities ignored by the dominant food system. Groups like Food not Bombs and events like protests, book fairs and fundraisers are other possible outlets for urban farm produce. Gardens and farms can function as community green space that can host meetings, potlucks and activist events.

The dominant food system and agro-industrial model is fundamentally broken. The food we eat is toxic and the way we grow it is destroying the planet and poisoning humanity. The racism and classism inherent in this system causes a disproportionate impact on

low-income communities, communities of color, and the global south/"third world". While I do not believe that consumer politics have the ability to create substantial systemic changes, I do see value in reducing one's participation and complicity in oppressive and environmentally destructive systems, and consider it to be a form of resistance.

Occupy the Farm emerged in 2012 to defend the Gill Tract in Albany, CA, a piece of historic farmland owned by UC Berkeley, from development. Through a diversity of tactics, including occupation, the group won access to farm 1.5 acres of the 20 acre parcel and to begin to implement our vision. The Gill Tract Community Farm thrives and has become an open air laboratory and classroom as well as a functioning farm that has given away 1000s of pounds of free produce to volunteers, the local community, and activist groups. The farm also supports our continued resistance to the planned development of the rest of the Gill Tract, not just by providing food for our direct actions but also as a site of community outreach and new member recruitment. Development is imminent; check occupythefarm.org and our social media pages to keep up with the situation at the Gill Tract.

This article is not meant to be all inclusive

by TRS, Deputy AgitProp Minister of Occupy the Farm

I have been around farming my entire life. I grew up in a rural state where small scale family farming is commonplace and an integral part of local communities. My college had a working farm, complete with a campus CSA program. Ironically, it wasn't until I moved to California that I began working on community farms and came to view farming as part of my ideal lifestyle as well as my political work. I have volunteered and spent time in dozens of community gardens and farms around California and lack of community support in terms of volunteers and donated resources seem to be one of the larger issues that limits the growth of these spaces.

There are countless factors that contribute to this, including issues of class and race, but I think that for somebody who hasn't been a part of a community farm, it can be hard to understand how becoming involved will benefit them, their community and the planet. Decentralized food production must be thought of as part of multi-generational projects, huge processes like rebuilding topsoil, replanting forests, and detoxifying the

small actions. Although I don't think kale is going to save the world, I think individuals and radical social movements would greatly benefit from a greater involvement with urban farming, particularly as a form of direct action.

On the individual scale, there is a real and significant material benefit from decentralized agriculture. It is relatively simple to grow high yield crops (which already compose a large portion of people's diets, i.e. greens, squash, potatoes, etc.) even in small spaces and even where there is only concrete or a fire escape. There are even more options for growing more obscure foods like purslane, chickweed, and plantain, "weeds" with high nutritional and often medicinal value, and that could already be growing in your backyard. It is possible to grow a significant portion of your own food with a minimal amount of space and time

commitment. With the added infrastructure and space of community farms, the potential bounty grows; most community farms produce enough for their volunteers and their community. A couple of hours volunteering can provide you with week worth of fresh, local produce. In addition to nutritional and personal

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This article is not meant to be all inclusive, it only outlines my vision and my analysis. I encourage people to check out their local farms and make their own conclusion. This is a call to action. Put your praxis where your mouth is and then put food into your mouth.

WHAT IS THE QUEER

Continued from page 1

say about the fundamentally exploitative nature of their employment?

Not much.

In fact, the gay agenda often actively works against the interests of queer folks by boosting unbridled capitalism and subtly supporting transphobia. For example, while the absurdly-named "Human Rights Campaign" is the largest LGBT advocacy group in the country, the only unions they support are civil unions: they are enthusiastic boosters of the most notorious union-busting corporations, and often treat their own employees terribly. Their

our money or votes in close elections." Their proposed non-discrimination policy didn't pass after they removed protection of transfolk from the writing of the bill either. Why even bother?

acceptance,' but identification of social groups as potential consumers shouldn't be confused with acceptance. In 1995, R.J. Reynolds Tobacco Company (most famous for marketing cigarettes to children with the

and reconceptualizes the alienation that accompanies queer life in a sexist, transphobic, and homophobic world as a void that can be filled with consumer goods and services. Media representations insist that the proper place of queers is in the mall (or at the bar) with the same intensity that they insist that the proper place of women is in the kitchen. We can look for inspiration here from Guy Debord, who writes that, "This worker, suddenly redeemed from the total contempt which is clearly shown him by all the varieties of organization and supervision of production, finds himself every day, outside the production and in the guise of a consumer, seemingly



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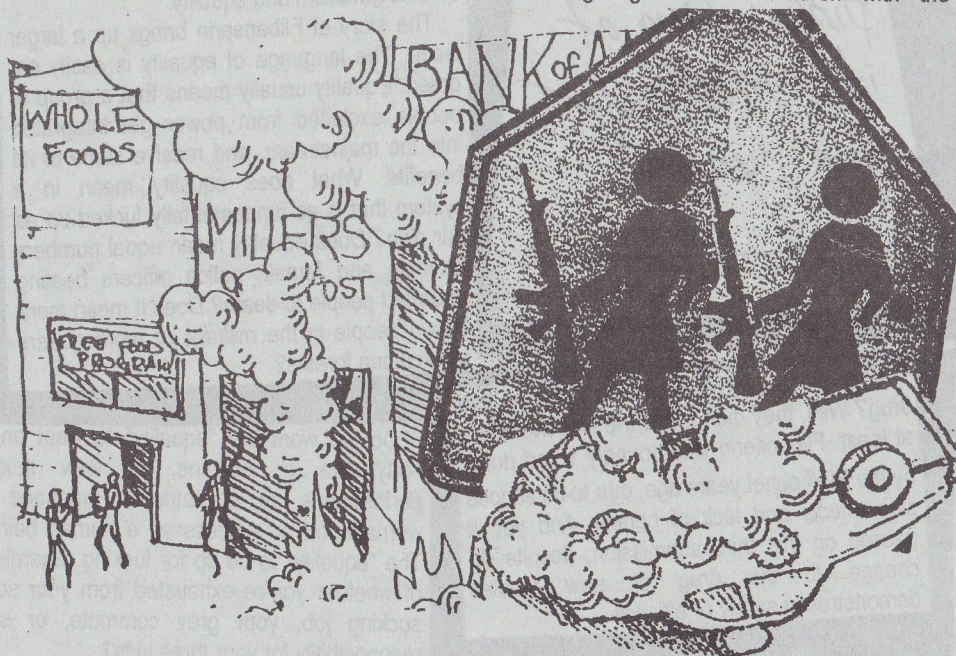
Somehow, HRC is the face of the mainstream gay movement. And yet, the strange thing is that their classist, and often racist approach to politics rarely works anyway. As Urvashi Vaid writes, "Gay and Lesbian people are at once insiders, involved openly in government and public affairs to a degree never before achieved, and outsiders, shunned by elected officials unless they need

our money or votes in close elections." Their proposed non-discrimination policy didn't pass after they removed protection of transfolk from the writing of the bill either. Why even bother?

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In the United States, HRC has attained a new level of hegemony over queer struggle thanks to their public identification with the triumph of same-sex marriage in the Supreme Court in *Obergefell v. Hodges*: their official logo, a simple equality symbol in a red or blue square, has become the standard symbol of those who support the mainstream brand of 'marriage equality.' What most enthusiastic celebrants of the Supreme Court routinely fail to admit is how utterly reactionary and even heteronormative the new court precedent manages to be, even as it ostensibly supports marginalized sexual communities. In his majority opinion, Kennedy wrote that "Without



The real victors of the mainstream LGBT movement are not necessarily members of the queer community (even the middle-class queer community) but economic powerhouses that have found a powerful new marketing strategy: pretending to care about queers, and taking their money. Liberals and conservatives alike frequently interpret these developments, from 'gaycation' travel agencies to rainbow Doritos, as indications of 'growing

cartoon character "Joe Camel") launched a campaign called Project SCUM. The goal was to target "alternative lifestyle" (read: queer) communities by appealing to the alienation that often accompanies coming out. Despite the subsequent outrage of many high-profile activists, this has become standard practice in the marketing world, which considers the 'queer demographic' an ideal consumer base,



by Wolverine de Cleyre

Wedged into the back of an overheated van, I am weaving through the highlands of Chiapas, Mexico, waiting to arrive in Oventik, a Zapatista town that is having their annual Festival del los Caracoles, their Snail or Spiral Festival. The Zapatistas are an indigenous resistance movement that first captured world attention January 1, 1994, when several thousand of them took control of towns and cities in Chiapas, freed prisoners from jail, and set fire to police stations and military barracks. The news was accompanied by gripping images of masked women with a baby in one arm and a gun in the other.

The van dumps me out into blissfully fresh air, in front of a gate and a sign announcing Zapatista Territory. A masked woman tells me I will have to wait to check in. Eventually, another masked person comes to inquire and write down my name, country, profession, collective, & whether we are adherents of the Sexta.

The "Sexta" refers to the EZLN's 6th public declaration, put out in 2005. They outline what they've been doing, and the structures they've developed for autonomous self-government in

policies. They call for mutual aid between all groups struggling to preserve their difference and autonomy against corporate globalization.

Entering Oventik, I'm overwhelmed by the murals covering all of the buildings. Very few people live here, it's rather a center of administration for Zapatista territories. I pass a two-story hospital, complete with pharmacy, on my way to the main stage, where hundreds are assembled to watch a girl's basketball tournament. There have been different sports competitions between villages all today and

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SYNONYMOUS WITH NOR ALIEN TO
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yesterday. Around the corner are 15 schoolrooms arranged around a central courtyard.

indigenous families, rather than individuals who ascribe to a particular political ideology.

I have just a sleeping bag, not a tent, and there's supposed to be political discussions at night that I want to stay for, so I find a masked person and ask where I should sleep. He checks in with some folks and takes me to an area with a roof, talks to the people there for a second, and rushes off to attend to other things.

I introduce myself to the women next to me, but they just look at each other and giggle. Do they not like me? Are they weirded out that I'm

here? It takes me a minute to realize that they don't speak Spanish, only Tzotzil, one of the many indigenous languages in Chiapas.

And I am hushed as two lines of masked men and women march past us, a solemn procession.

"Who are they?" I whisper after they pass.

"The Clandestine Committee," they proceed through the crowd to the front of the stage. There is a speech. Despite the big military concentration just down the road, despite the presence of and clear reverence for the masked individuals in front and walking through the crowd, the speaker doesn't talk about the glorious resistance of fighting, martyrs, or the brutality of the evil government. It's all about producing healthy and pure food, remembering that man and woman are equal, education of children, and resolving conflicts with each other. The translation in Tzotzil seems longer than the Spanish version.

Then the music starts and the basketball court and beyond becomes a dance floor. The Zapatistas don't drink alcohol. This was a controversial decision, that was pushed through by Zapatista women, partly because of alcohol's associations with violence and sexual assault. In this crowd of over a thousand, I see no conflicts all night, and I'm amazed at how giddy and ridiculous I feel without alcohol, how light I feel without having

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It has the feel of a 4-H festival. This is partly because of the straw bales, but more because of all the kids running around, the family feel of the event. This shouldn't be surprising, as the Zapatistas are essentially a network of

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The EZLN is not the only indigenous organization that has come into conflict with the Mexican government over the years. But the Zapatistas are unique in that they advance the interests of more than a single ethnic group, meaning that the organization encompasses several languages. In this area, people mostly speak Tzotzil, but the Zapatista network also includes speakers of Tzeltal and Chol.

I'm getting hungry, so I make my way over to some tables where they're dishing out tacos, chalupas, and coffee to a lively crowd. There are a lot of Spaniards here, some Europeans, and Mexicans from big cities, along with Zapatistas. All around me, people are having political discussions. I strike up a conversation with some teachers from Tuxtla, the capital of Chiapas. Mexico has a very powerful teachers union, and I knew that they were fighting a new exam, one that would cause a teacher to get fired if they failed it.

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In between dancing, people eat and drink coffee. Zapatistas are used to foreigners coming through, and they're comfortable and confident talking. The ones I spoke to had absolutely no interest in our demonstrations, our revolts, our publications. All they ask me is "And what food projects do you have? And what of the education of your children?" They are not incredibly impressed by my replies.

I think about the difference between the Zapatistas and radical folks in the US. Radical rhetoric and imagery from anti-government folks usually focus on the glory of resistance and struggle, crowds in the street and cop cars on fire, as the important thing, the exciting thing.

In contrast, Zapatistas see the real work, the important thing, as growing their own food, raising their children, living together. They are willing to engage in armed struggle to defend this autonomy from a government they feel has no legitimacy, but that's not what they want to devote their energy toward.

The government mostly leaves them alone these days, aside from a paramilitary attack in 2014 that killed a Zapatista teacher. The state

AGENDA?

the recognition, stability, and predictability marriage offers, their children suffer the stigma of knowing their families are somehow lesser. They also suffer the significant material costs of being raised by unmarried parents, relegated through no fault of their own to a more difficult and uncertain family life." This is the kind of stigmatizing, normalizing precedent that can ultimately be used to hurt any and all queer parents who are not in the kind of nuclear families recognized under Obergefell v. Hodges. Where is the legal language that protects single queer parents, or queer parents in nontraditional (nonmonogamous, legally unmarried, etc) relationships? One

identities in the public mind. But if the gay agenda has failed us, we can still turn to the queer agenda, one that has rich historical roots. Standing up to 'homonormativity' has been a struggle since the beginning of queer movements. The first gay journal, Der Eigene (1896-1932) was also an anarchist journal, and published radical articles until it was shut down by the Nazis. Even Oscar Wilde, arguably the most celebrated queer writer in modern history, famously noted, "I think I am rather more than a Socialist. I am something of an Anarchist, I believe." Today, groups such as Gay Shame and Black and Pink continue to push a radical queer agenda to



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But what about the rest of us? Why would we seek to become more like straight people through militarism, marriage, consumerism, or employment, when none of those things ever made straight people happy in the first place? If self-proclaimed 'mainstream' groups like the Independent Gay Forum are right when they announce, "We deny conservative claims that gays and lesbians pose any threat to social morality or the political order," it is only because the LGBT image has been reduced to one-dimensional and politically 'neutral'

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The goal of queer liberation requires that we not only stand up to not only to oppressive heterosexuals in power, but to the system of hierarchy itself that empowers them – and that means that radical queers will need to stand up to LGBT capitalists as well as straight ones. The queer agenda, then, is a familiar one: the destruction of capital, the formation of healthy community bonds, and the cultivation of a social rupture that upsets hierarchies such as heterosexism, ableism, racism, and nationalism. We bring a lot to the table that is often missing in heterosexual radical communities: an unusually articulate understanding of the role of bodies in radical struggles, a vibrant historical relationship with feminism, and a sobering familiarity with the realities of the medical system. These aren't assets that can simply be married away.

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explained that it was ridiculous to have one national exam for teachers operating in different regions of Mexico. "There are teachers in Chiapas that don't speak Spanish well. Their classes are in Tzotzil. The government wants to fire those teachers, wants to send in teachers from Mexico City that know nothing about the students or how they live. They want everyone to be the same, more central control, more standardization."

Trekking back from the bathrooms, she asks what people think of the Zapatistas. I reply that when I was younger, 6 or 10 years ago, everyone on the left talked about the Zapatistas, but it seems to be less in fashion now. "You know, I think everybody looks at movements in other countries for how they relate to your own. When the talk was about globalization, the Zapatistas offered a vision of an alternative. In the last year, the big fight is against police violence in the cities, violence against bla—"

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The government mostly leaves them alone these days, aside from a paramilitary attack in 2014 that killed a Zapatista teacher. The state doesn't try to enter their territories. They don't pay any tax to the government, don't send their children to government schools, and put EZLN markers on their cars in lieu of license plates. Their autonomy is due both to their own unbending will, and international pressure that keeps the Mexican military from slaughtering them wholesale.

The Zapatistas are alive and well.

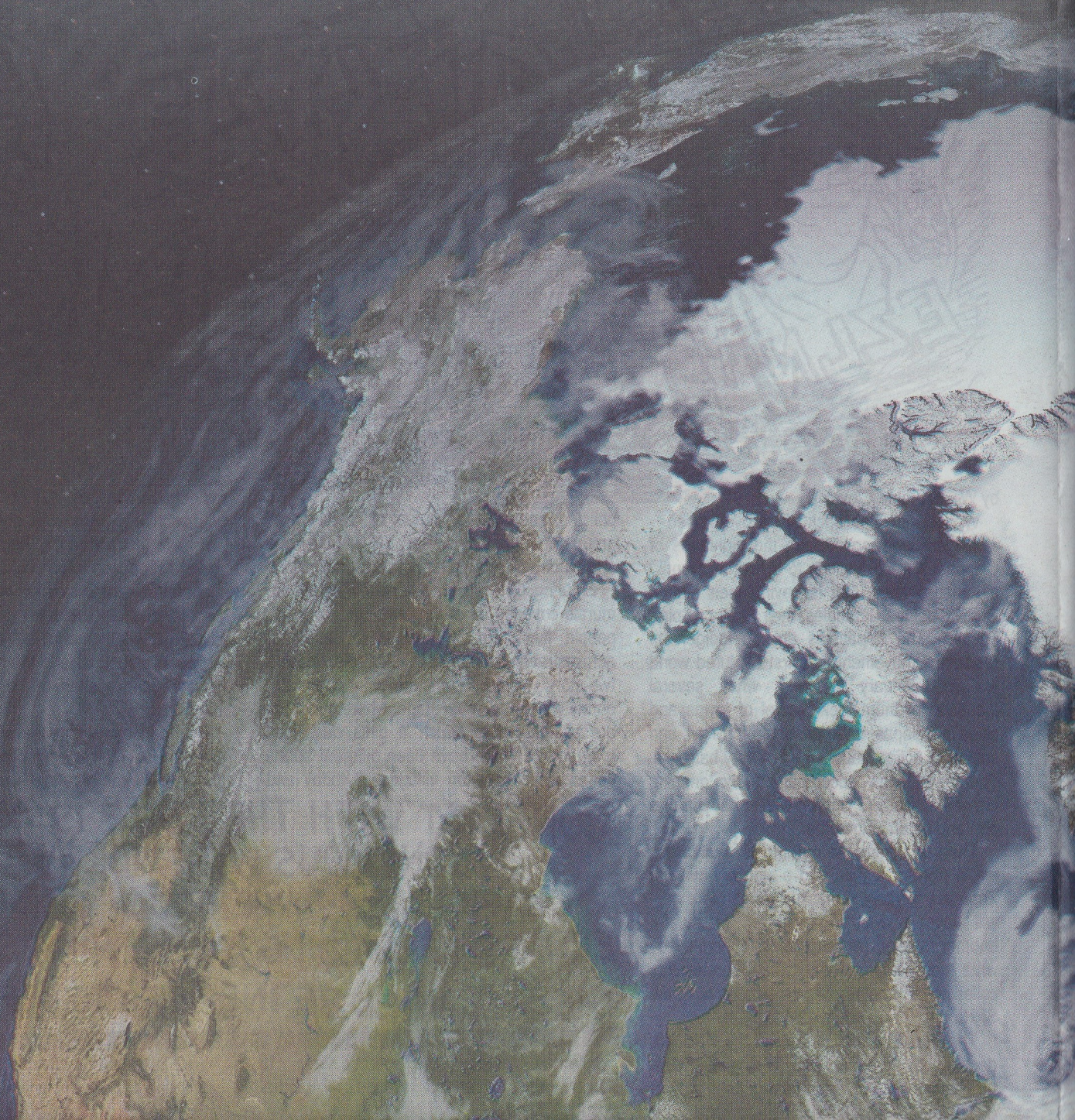
I can't copy them, as I am not, and can never be, tied to a piece of land in the way that they are. And I wouldn't want to, as I'm lazy and the thought of being so enmeshed with my extended family makes me nauseous. What we can learn is to neither shun violence, nor confuse the most conflictual action with the most radical. Conflict with the state is neither synonymous with nor alien to radicalism. Where do we start? Perhaps in building something so lovely that we too will be inspired to defend it.

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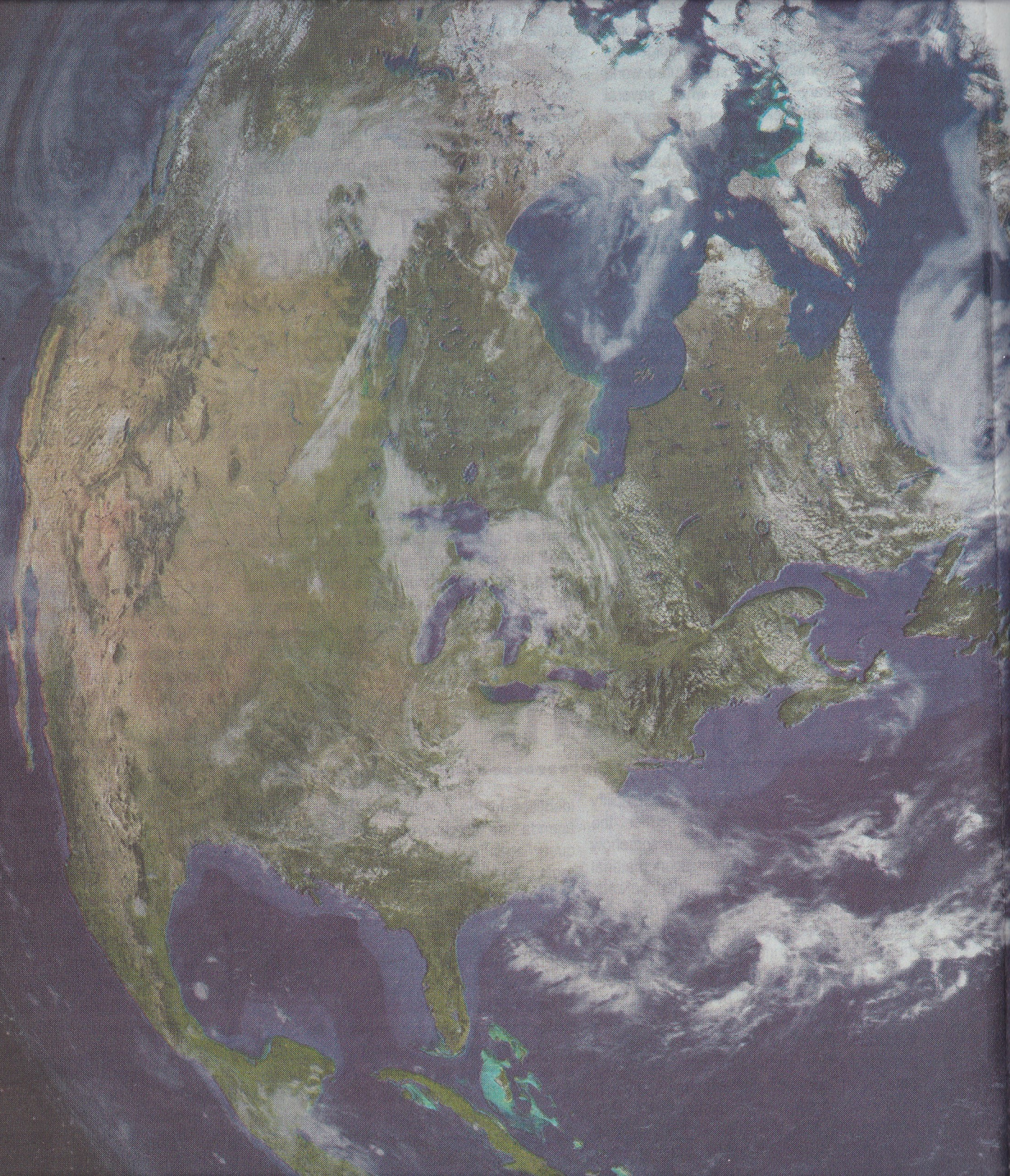
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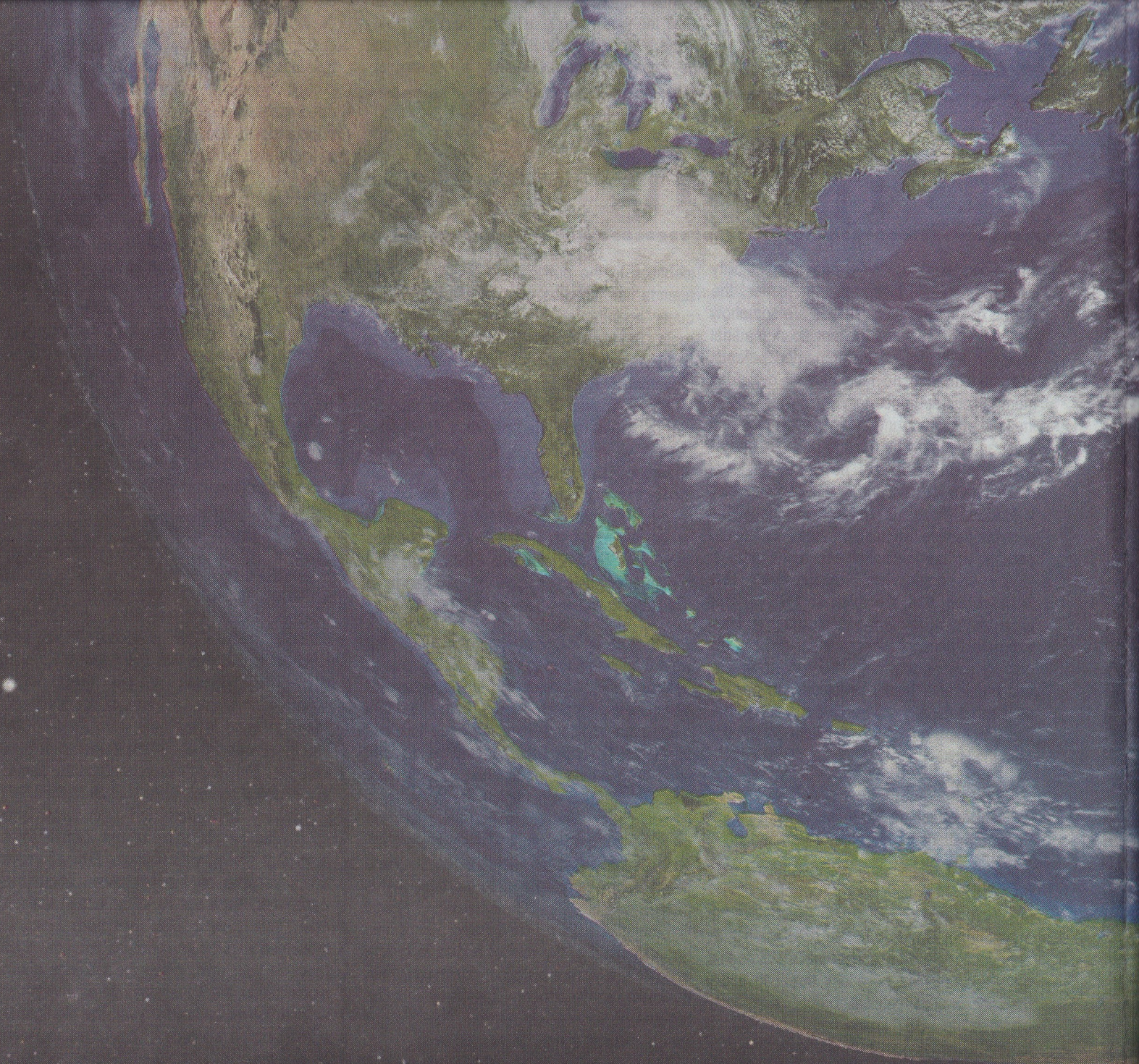
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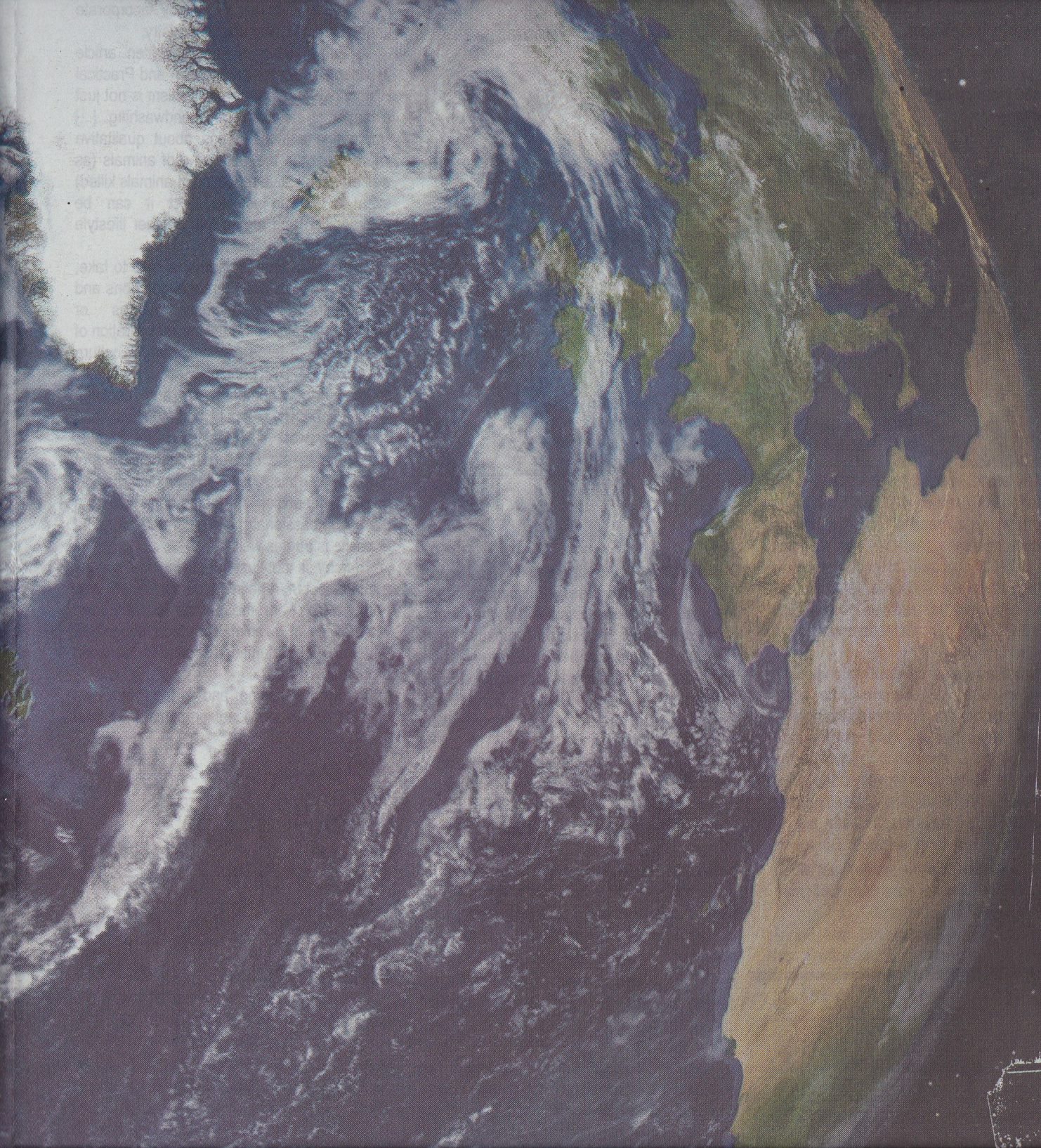
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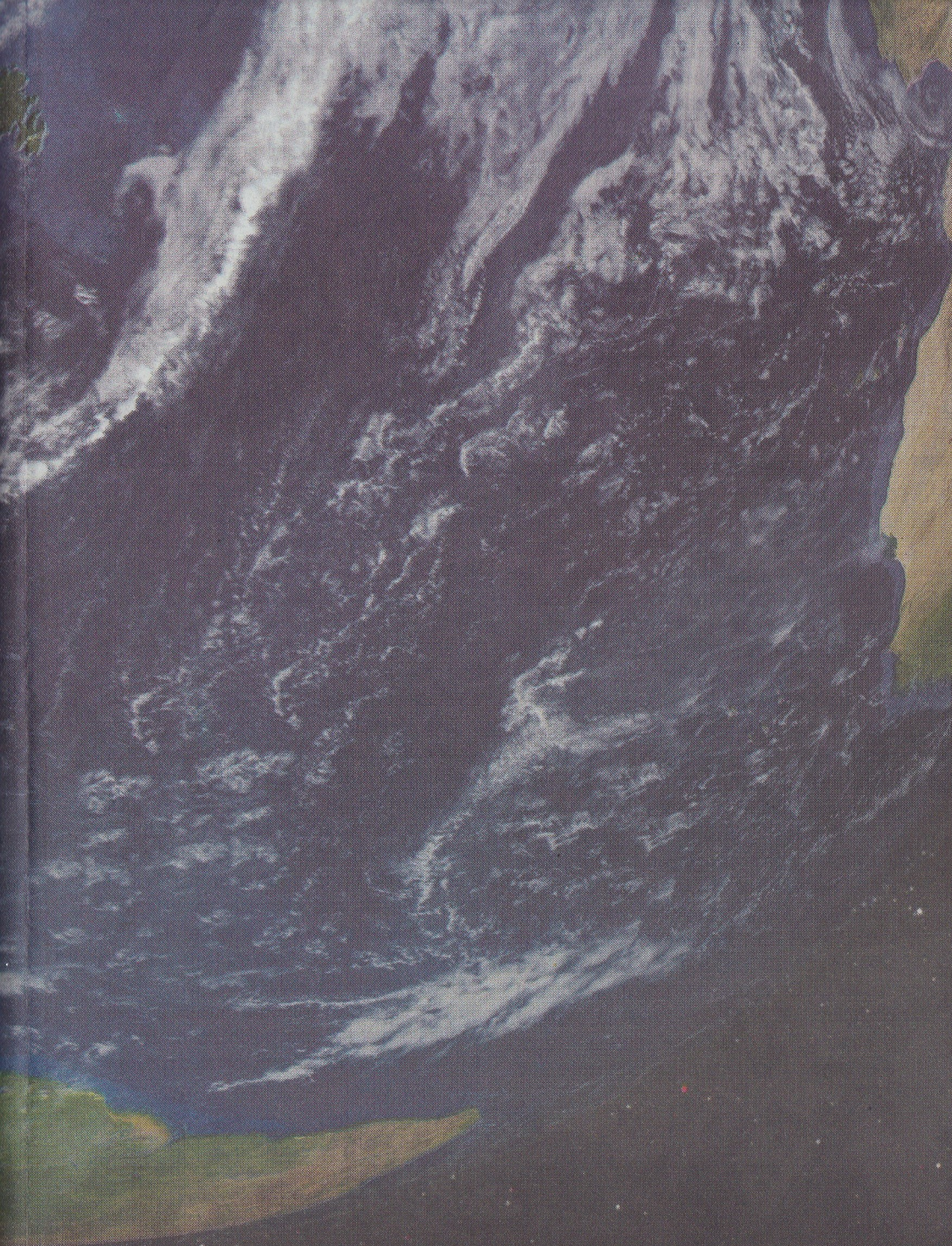






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FOR



NOT FOR SALE

FOOD FOR THOUGHT

WHY VEGETARIANISM STILL MATTERS: AN ENVIRONMENTAL PERSPECTIVE



By DIT Collective

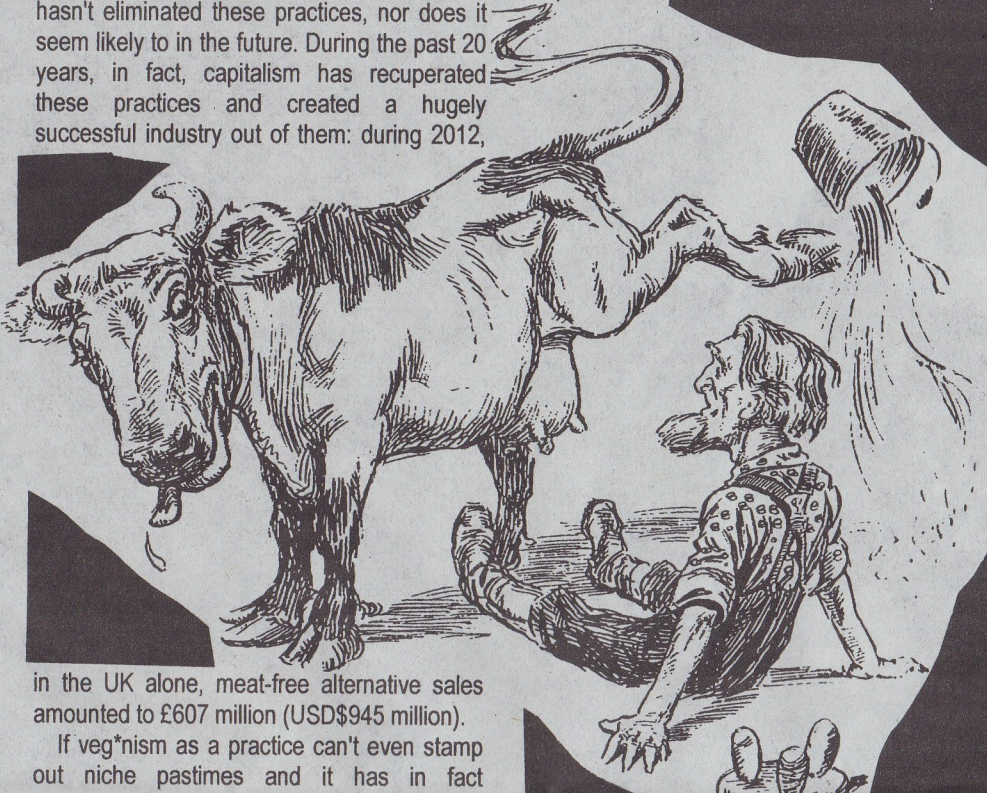
In January 2015, news media began reporting on two studies published in Science magazine under the singular title "Planetary Boundaries: Guiding Human Development on a Changing Planet", which explained that four of Earth's nine essential life processes have been breached. Published by the Stockholm Resilience Centre, an international team based at Stockholm University, it stated the following 'planetary boundaries' have been crossed: human-driven climate change, loss of biospheric integrity, irreversible land system changes, and the oceans' over-saturation with nitrogen and phosphorus. Just those words in that order sound horrific. The reality must be worse.

The problems, of course, are not reducible to a single issue. It can only be understood through the lens of many different issues coming together in a magically toxic convergence that has managed to do what nothing before it has been able to - not asteroids, not volcanoes, not any other sentient creature. Humans, it seems, have brought the planet to its knees. Yet there are common threads to these issues that are highlighted even by the team of scientists themselves. Human manipulation of the earth multiplied by the power of late capitalist economics have created an explosion of different degradations that Professor Will Steffan, one of the studies' coauthors, described as a "death by a thousand cuts".

One of the most environmentally destructive practices currently carried out by humans today is animal farming. A slough of facts and statistics back this up but perhaps the most striking is its contribution to air pollution. The

was founded in 1847; the Vegan Society was founded in 1944, whilst the first modern factory farms were opened in the 1970s. Yet at no point in this 170 year history has the animal industry faltered due to people abstaining from meat, eggs, milk, or leather. Even niche corners of the animal industry such as vivisection, bullfighting, dogfighting, fox hunting, fur fashion, foie gras, and numerous others remain small but thriving subcultures despite overwhelming mainstream opposition. Veg*nism as economic boycott hasn't eliminated these practices, nor does it seem likely to in the future. During the past 20 years, in fact, capitalism has recuperated these practices and created a hugely successful industry out of them: during 2012,

It is important to remember that these are the results of capitalism and mass industrialisation. At no previous point in history could animal industries have reached the scales reached today. The "outsourcing" of farming space to regions such as rural Latin America and Africa, for example, was impossible 500 years ago while the large scale transformation of forests or deserts into farmable land has been made possible only by the technology and carelessness of advanced capitalism.



in the UK alone, meat-free alternative sales amounted to £607 million (USD\$945 million).

If veg*nism as a practice can't even stamp out niche pastimes and it has in fact

do little to affect where the money actually goes.

There is no buying a stop to pollution and destruction because capitalism is unable to function without them. Veg*nism is not an answer to environmental problems but it may help us find the solutions, though only when married with a wider anti-capitalist, anti-authoritarian worldview. Similarly, environmentalism and anarchism become much more effective when they incorporate understanding of the animal industry.

To quote the anonymously-written article "Beasts of Burden - Antagonism and Practical History": "[V]egetarianism/veganism is not just a matter of sanctimonious handwashing. [...] Not eating animals brings about qualitative improvement in the well-being of animals (as well as quantitative reduction in animals killed) even if as an isolated act it can be commodified and turned into another lifestyle marketing niche."

Veg*nism is an easy personal step to take, one that requires only personal decisions and necessitates no authority figures or educational training. For all the recuperation of the industry, a large section of veg*n culture still relies on DIY principles such as locally sourced food, homegrowing and cooking, recipe creativity, local communities and community work such as Food Not Bombs, zines, events, etc. Filtered through the lens of anarchy, veg*nism takes on an increasingly powerful dimension that helps contribute to a more compassionate and liberated life. The opposite is true as well.

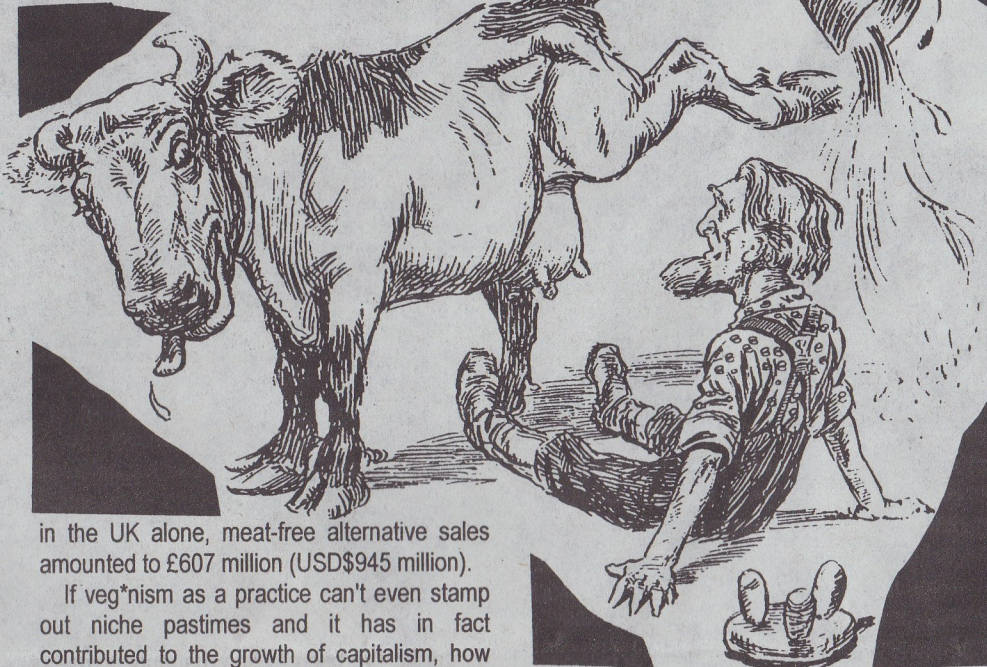
a Changing Planet", which explained that four of Earth's nine essential life processes have been breached. Published by the Stockholm Resilience Centre, an international team based at Stockholm University, it stated the following 'planetary boundaries' have been crossed: human-driven climate change, loss of biospheric integrity, irreversible land system changes, and the oceans' over-saturation with nitrogen and phosphorus. Just those words in that order sound horrific. The reality must be worse.

The problems, of course, are not reducible to a single issue. It can only be understood through the lens of many different issues coming together in a magically toxic convergence that has managed to do what nothing before it has been able to - not asteroids, not volcanoes, not any other sentient creature. Humans, it seems, have brought the planet to its knees. Yet there are common threads to these issues that are highlighted even by the team of scientists themselves. Human manipulation of the earth multiplied by the power of late capitalist economics have created an explosion of different degradations that Professor Will Steffan, one of the studies' coauthors, described as a "death by a thousand cuts".

One of the most environmentally destructive practices currently carried out by humans today is animal farming. A slough of facts and statistics back this up but perhaps the most striking is its contribution to air pollution. The Food and Agriculture Organization (FAO), for example, estimates in their 2009 update to the report "Livestock's Long Shadow" that 14.5% of all anthropogenic greenhouse gas emissions (GHGs) come from livestock, with 65% of that total coming from cattle farming. For comparison, the "Emissions Gap Report 2012" by United Nations Environment Programme (UNEP) approximates road transport to account for 13%. Other environmental problems caused by the animal industry include water pollution, water consumption, deforestation, and topsoil erosion alongside the obvious detriments to the animals themselves. The FAO's forecasts global livestock numbers to increase by a further 70% by 2050.

The animal industry is a huge business with many different outlets, many of which are

animal industry filtered due to people abstaining from meat, eggs, milk, or leather. Even niche corners of the animal industry such as vivisection, bullfighting, dogfighting, fox hunting, fur fashion, foie gras, and numerous others remain small but thriving subcultures despite overwhelming mainstream opposition. Veg*nism as economic boycott hasn't eliminated these practices, nor does it seem likely to in the future. During the past 20 years, in fact, capitalism has recuperated these practices and created a hugely successful industry out of them: during 2012,



in the UK alone, meat-free alternative sales amounted to £607 million (USD\$945 million).

If veg*nism as a practice can't even stamp out niche pastimes and it has in fact contributed to the growth of capitalism, how can it help the planet? Why is veg*nism still relevant, especially for radicals? How does veg*nism affect environmental destruction in a meaningful way?

There are as many different rationales for veg*nism as there are adherents. True, some of those reasons are entirely antithetical to anarchism, anti-capitalism, and other radical thought. Nothing is revolutionary about buying expensive meat-free sausages at the local supermarket chain outlet or spending the equivalent of three days wages on a pair of leather-free shoes from website Bourgeois Boheme (the clue is in the name), not when class warfare remains as core to revolutionary thought as it was 150 years ago.

In his text "Animal Liberation and Social Revolution: A Vegan Perspective on

scales reached today. The "outsourcing" of farming space to regions such as rural Latin America and Africa, for example, was impossible 500 years ago while the large scale transformation of forests or deserts into farmable land has been made possible only by the technology and carelessness of advanced capitalism.

As is often the case with large business, following the trail of names up the supply chain often leads to a single company. Tyson Foods is a producer of beef, chicken, and pork foods that supplies to many big name US fast food outlet including McDonalds, Burger King, Taco Bell, and KFC as well as supermarkets such as Wal-Mart and IGA. In 2014 it had sales totalling \$36 billion whilst operating a trans-continental business involved in killing 6 million chickens, 48,000 pigs, and 30,000 cows per day across its 123 processing plants. It has also had multiple accusations and prosecutions during the past 15 years for water contamination including a Tyson Foods plant in Missouri that was found guilty of 20 violations of the Clean Water Act. Massive sections of capitalism are built with the blood,

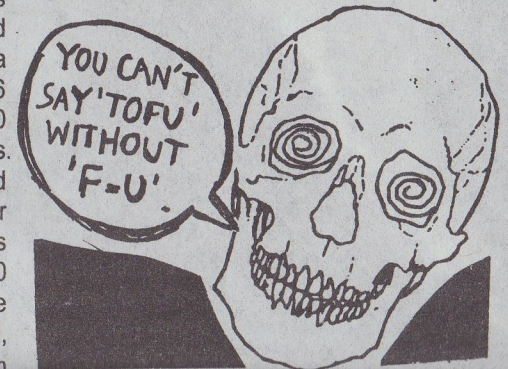
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Anarchy is not just redefining the society around us but redefining ourselves as well. Withdrawing from the animal industry, and withdrawing from animal products altogether, offers new opportunities to relate to the world around us.

If you are raising and killing your own animals as an individual or community then



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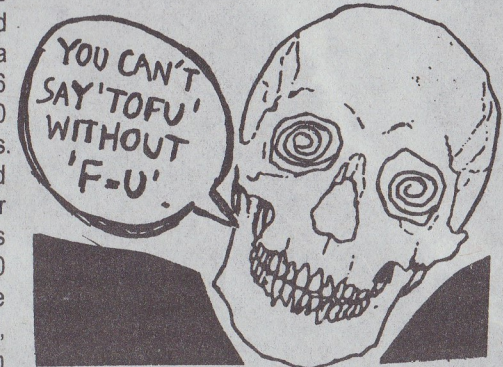
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Veg*nism consumerism suffers from this to an almost comically ironic degree. The popular UK dairy-free ice-cream brand Swedish Glace, for example, is owned by Unilever, a company condemned for its animal testing, and widespread UK dairy-free margarine brand Pure is owned by multinational dairy and meat producer Kerry Group. Both Kerry Group and Unilever are major palm oil users, with the latter having a particularly atrocious environmental record that includes massive deforestation in Indonesia for palm oil and paper. Though both utilize Roundtable on Sustainable Palm Oil certification, the Worldwatch Institute reports criticisms of this certification from many different fronts including Greenpeace and Centre for Orangutan Protection because of loopholes that allow companies to continue deforesting. In this case popular veg*n 'alternatives' offer only personal change and

around us but redefining ourselves as well. Withdrawing from the animal industry, and withdrawing from animal products altogether, offers new opportunities to relate to the world around us.

If you are raising and killing your own animals as an individual or community then



this article is probably not aimed at you. If you are interested in anti-capitalist or anti-authoritarian practices then eating animals when it is not necessary - and it is not necessary if you live in the Europeanised West - is nothing but habit. A habit contributing to the deaths of billions of animals and the destruction of the planet on an unimaginable scale.

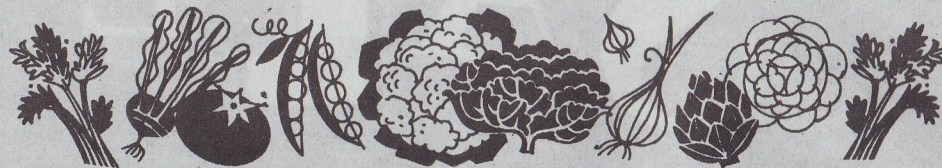
Like feminism, decolonialisation, queer theory, and many others, veg*nism provides tools for the analysis of and resistance to the dominant culture of today. Like those veg*nism cannot simply be ignored if we are to create a truly holistic and liberated culture that respects humans, other animals, plants, trees, and the rest of nature for what it is rather than what we want it to be. Veg*nism still matters because it still contains important seeds of resistance and reaction to capitalism and the state. Veg*nism still matters because it offers one of the most potent connections to a more compassionate and liberated culture.

Veg*nism is not an answer to environmental problems but it may help us find solutions

commercial but some of which are not: food, clothes, accessories, furniture, scientific research, blood sports, work, religious practice, cultural practice, and many more. Vegetarianism and veganism (both henceforth referred to as veg*nism) are practices that seek to avoid the metaphorical or literal consumption of these products through abstention. Popular veg*n logic states that people can begin to end animal exploitation via consumer boycotts that starve the producers of funds and thereby reduce the size and impact of the animal product industry. History has shown that this is not exactly true.

Veg*nism has been practiced as an ethic since the inception of industrialised farming. The UK's Vegetarian Society, for example,

Anarchism or an Anarchist Perspective on Veganism", Brian A Dominick writes that, "To embrace veganism and forgo the consumption and utilization of animal products is not an end but a beginning; a new start affording the practitioner an opportunity to see everyday realities in a different light." This extends even to the smallest details: look at ingredients lists, for example, and it becomes startlingly apparent that animal products - milk in particular - are in so much of what is consumed as food and drink. In the same way that capitalism has infected almost aspect of our social lives, the animal industry has snuck its way into everything that we eat or drink. Recognizing this ubiquity, being aware of it, builds new windows into life.



NO COP OUT

CALLING FOR A CLIMATE UPRISING

Continued from page 1

lose haven't figured out how to break through the structural, political, cultural, economic, personal and psychological paralysis and turn our ship in another direction.

Governments talking at COP 21 isn't going to fix this problem — but it does give us a focus around which to build the kind of decentralized, grassroots, global momentum necessary to dump fossil fuels and the bankrupt thinking, politics and technology that thrive on dirty energy.

It's time to shake off our collective stupor and move forward with real change. The technology to transition away from carbon emissions exists, but the handful of people in charge — the ecological 1% — prefer to focus investment dollars on drilling in the arctic, fracking, building pipelines, and other projects that lock us into fossil fuels for another generation, not the wind farms and other alternative tech we need right now.

The situation looks grim because cutting emissions requires global coordinated action but we're at a moment when most of us feel isolated, powerless and overwhelmed by the scale of the problem. This isn't something any of us can address alone.

Confronted with 20 years of inaction and a power structure resistant to action, it is increasingly popular to sound all pragmatic and grown up: "It's too late, the climate will

At some point, the world will shift away from a carbon based world — even in a dystopian world run by oil company goons. It greatly *matters* whether this shift happens next year, or 10, or 50 years from now, because the difference will be measured in lives, in forests, in languages.

Getting out in the streets around COP 21 matters because it can help us move out of isolation and realize that virtually *everyone* around us and around the world already wants to wake up and wants to change course. Throughout history, power has always appeared irresistible and the status quo inevitable — right on the evening before moments of change.

Social movements are moments when people come together and are able to transcend individual isolation and powerlessness and accomplish change that appears impossible. You can't schedule one of these moments when you need it — but you can make yourself available and join in when it arrives. If you felt the ecstatic energy during Occupy or blocking a freeway during the Black Lives Matter protests last year, you realize how much is possible when minds and social dynamics begin to shift. These recent moments have been fleeting with mixed results. A climate-oriented movement needs greater reach and staying power, but will be based on the same spark.

centralization of power are brutal and ecologically unsustainable holdovers.

Many people are realizing that it isn't enough to simply change the way we get electricity. We need to understand the climate crisis as the strongest evidence that our hierarchical, greed based social organization is a dead end. Centralized, unaccountable corporate and government structures are increasing inequality, hurting our health, and making our lives oppressive, stressful, lonely, boring and miserable in addition to destroying the natural world. Why would we put up with this?

and so they've withdrawn. Since local projects won't get us where we need to go, I'm hoping all these folks can re-engage with protests, re-engage with international networks, re-engage with the idea that we can and must build a global movement. While these actions may not feel as tangible nor as immediately satisfying as building a garden, the only way we'll survive is to unite to fight the ecological 1%, the oil companies, the special interests, and the governments and political structures that do their bidding.

Tactics like the fossil fuel divestment movement that target universities and other

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It is crucial to focus on who is benefitting because it is a tiny number of people. Since most of the world's population is at risk without getting anything out of the system, this is an inherently vulnerable arrangement if we wake up, get together, and fight.

If you don't go after what you really want, you're certain not to get it. This is true on both a personal and a social level. Things we want personally — balanced lives based on fun, meaning, engagement and cooperation with others — align with the direction society has to go if we are to survive on our beautiful, fragile planet.

public funds can sound like a liberal half-measure, but I think these efforts are a good start especially since investment is the way our society determines what is valued. Why can Shell invest billions in arctic drilling in 2015 given the climate implications?

It's obvious we need to leave that shit in the ground. 350.org has issued a call to leave 80% of fossil fuels in the ground and fully transition to zero emissions by 2050. If we were really serious, we could get to zero emissions much faster. During WWII, virtually the entire US industrial system switched to war production in a matter of months and all

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To get ready, we can practice building

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crash and burn no matter what anyone does, we're all going to die from massive famines and ecological collapse, don't waste your time." It's a seductive headspace — it is highly romantic and dramatic because it places our lives at the end of history. It is comforting to have certainty about the future, but the truth is we really don't know what is going to happen and life is usually a lot more complex and grey, not so black and white.

It is clear that the climate is changing and every corner of the world, every species, and every society is at risk. The question we just can't answer yet is how bad it will all end up being. Given the grave reality, maybe it is actually *comforting* for some people to think "I won't survive and have to see this go down."

But learning to feel comfortable with doom is the wrong response. It isn't the kind of energy we need individually, collectively, culturally and politically to build the unprecedentedly broad, sustained and powerful social movement we need to fight those who profit from climate change.

A less comforting thought is that if we do nothing to avert climate chaos, privileged people in the developed world will use their wealth and military power to maintain their lifestyles in armed camps — sucking up the

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It is crucial to focus on who is benefitting because it is a tiny number of people. Since most of the world's population is at risk without getting anything out of the system, this is an inherently vulnerable arrangement if we wake up, get together, and fight.

If you don't go after what you really want, you're certain not to get it. This is true on both a personal and a social level. Things we want personally — balanced lives based on fun, meaning, engagement and cooperation with others — align with the direction society has to go if we are to survive on our beautiful, fragile planet.

Lately, I've been feeling a strange sense of guarded optimism recently which I feel a little embarrassed to admit. For more than 20 years I've become more and more alarmed as the implications of global warming have become clearer, yet the social and political power structures have failed to respond.

But the funny thing is that the people I actually see and interact with on a day-to-day basis have never seemed more energized. All

public funds can sound like a liberal half-measure, but I think these efforts are a good start especially since investment is the way our society determines what is valued. Why can Shell invest billions in arctic drilling in 2015 given the climate implications?

It's obvious we need to leave that shit in the ground. 350.org has issued a call to leave 80% of fossil fuels in the ground and fully transition to zero emissions by 2050. If we were really serious, we could get to zero emissions much faster. During WWII, virtually the entire US industrial system switched to war production in a matter of months and all kinds of technology evolved rapidly — the atomic bomb being a particularly notable example. The world needs to rapidly turn talent, money and technology towards energy sources and ways of living that don't endanger life. Don't tell me, "oh we can't ditch fossil fuels" like it's a physical law and I'm crazy. Alternatives exist now and the crazy thing is to keep burning fossil fuels thoughtlessly.

We need to fight the fossil fuel 1% in the streets as well as through the divestment movement. Over the last 20 years — maybe it's because of the internet? — the number of street disturbances seems to have decreased each year, and this has taken a toll politically, spiritually and psychologically. There is a quality of shared experience and power in the streets that helps you be strong and feel that power structures can be fought, and that the future is up for grabs.

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A less comforting thought is that if we do nothing to avert climate chaos, privileged people in the developed world will use their wealth and military power to maintain their lifestyles in armed camps — sucking up the last remaining food and defending borders against billions of starving, thirsty climate refugees. If you're "lucky" enough to be on the inside of the fence with some food to eat — which most of the smug, youthful anarcho-pessimists are likely to be — you'll watch as whole ecosystems, oceans, and societies die off before your eyes. Climate collapse, in other words, won't get you off the hook.

If our response is resignation, depression, denial and apathy during an ecological red alert, chances are we'll look back at our lives right now and ask "how could we have just sat there and done nothing knowing full-well what was at stake?" The longer we're all checked out, passive, fatalistic — individually and collectively — the worse climate change is going to be. The earth isn't going to mete out climate justice to the oil companies and corporations — only organized, courageous, loving human beings can do that.

letting oil companies decide our future, and letting business as usual run us off a cliff is natural, inevitable or necessary. Bringing up climate change in everyday interactions normalizes and localizes the discussion. Over the past few months I've been trying this as an antidote to my own sense of anxiety and frustration and it really helps — it makes me

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The worst danger we face is succumbing to the idea that because things are a particular way now, those conditions are natural, inevitable, and permanent. I was recently reading a beautiful children's book to my three year-old about the people who lived here before this land was covered in concrete — before the idea of humans changing the climate was imaginable. I was struck by how the idea of people living here for generations in harmony with the earth seems both invisible and impossible just a few hundreds years later.

For humans, things can change dramatically in a short time. It may be that someone standing here in 300 years — living in an ecologically sustainable future — will look at our oil-drenched lives now with their own sense of wonder. There's really no way to know what the future will look like, but what we can say is that it makes a difference where you put your time, energy and heart now.



feel better and the people I speak with are glad I brought it up. Actions around COP 21 offer a mass-moment to start conversations and make connections.

This is also about social organization. The world is too interconnected, complex and fast-moving and human's technological power to alter nature is too great to leave life and death questions up to the will of a faceless market that is a-moral, dehumanizing, and that fails to consider (much less value) qualities like freedom, love, health, or life. The systems of private ownership, concentration of wealth and

around me I see people working on amazing projects — radical social centers, land trusts, coops and alternative technology. I see parents pouring love and energy into their kids. I see people passionately loving each other; artists and musicians creating; cyclists pushing to the top of the next hill.

There is an energy building that is deeply responsive to and inspired by the climate crisis — that demonstrates that people want to survive and build a better future. A lot of these projects are strictly on a local basis because people feel hopeless about the global situation

Books not Bombs

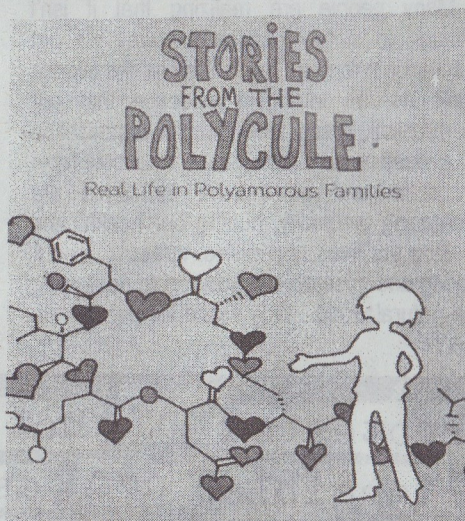
Stories from the Polycule: Real Life in Polyamorous Families by Dr. Elisabeth Sheff

Thorntree Press, 2015

Review by Kathy Labriola,

Dr. Sheff's new book is a major addition to the Poly Bookshelf, that accumulating body of literature on all kinds of open relationships. This is the one book to give your friends or family members who challenge you with, "Explain this polyamory thing to me, will you?" The writing is smart, lively, and utterly fascinating! Every short chapter is a real gem of storytelling, and quite succinct. You will feel like a fly on the wall in many, many poly households as it gives you a front-row seat to the amazing diversity of poly relationships, the intimate details of how they work (and sometimes don't work), and what makes poly people tick. I couldn't put it down!

This book is laugh-out-loud hilarious, even the very heartbreaking parts about poly divorces and the occasional ostracism by family and friends. No clinical detachment of therapists analyzing poly people under a microscope, and no theoretical tomes about the political correctness or spiritual enlightenment of polyamory here. These are the real life stories, each told in the first person by the person experiencing them, warts and all! Each person makes themselves so vulnerable in a few short pages, expressing their hopes and fears, and both the joys and disappointments

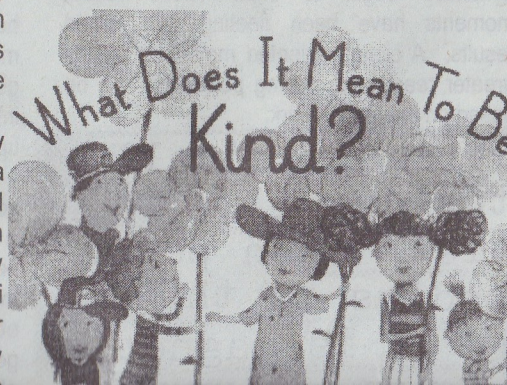


required posting any new sex partners to a shared Google document visible to all other partners. Who knew?

Since the sub-title of the book is "Real Life in Polyamorous Families," I mistakenly thought this book was all about families with children. While it was great to read about many polyamorous families who have successfully raised children together, the book is much broader in scope and covers lots of other types of open relationships which do not include children.

A special bonus in this book is that every chapter has poly comics! "Kimchi Cuddles" is a poly webcomic by cartoonist Tivka Wolf, and her hilarious and spot-on comics about the fun and foibles of poly relationships accompany each chapter of the book. I recommend "Kimchi Cuddles" highly as a very effective antidote for poly people who take themselves or polyamory too seriously. These cartoons really enhance

Some of the advice adults could probably learn from as well, "Be patient even when you are in a hurry". Or not. Maybe we need more rabid frothing at the mouth, with adults acting as kids and kids acting as adults blocking freeways, cracking open the doors of government buildings and ripping the head of Homeland Security a new asshole. Both restraint and insanity are human necessities. But that would be the duty of a publisher more cubist and bent. This publisher Little Pickle Press seeks to make, "Conscious, responsible little people." With the author here sporting a biography of living in San Francisco and into "yoga" I wonder how she regards the displacement of the poor and people of color to make room for another yoga studio. This book doesn't linger on such existential dilemmas. And any kid's book that would do so would be noteworthy. The most depth I garnished in this was in the artwork. Animals and young people rendered in watercolors. Most of the scenes give off warmth and a sense of diversity. If I was the target audience I'd probably tune out the words and live in the pictures



Foucault Against Himself, Edited by Francois Caillat, translated from the French by David Homel, with a Foreword by Paul Rabinow

Arsenal Pulp Press, 2015.

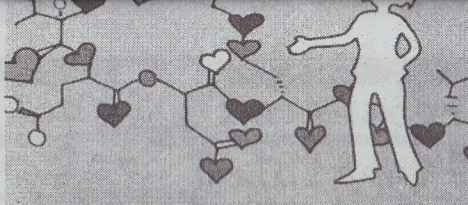
Review by Joey

This year I was lucky enough to score a free exhibitor pass to the American Library Association (ALA) Conference at San Francisco's Moscone Center, a hall whose size and layout made the event feel like IKEA had swallowed a Barnes and Noble. My co-attendee for the day and I had brought along lots of zines, patches, organizers, and of course, bundles of our most recent issues. We discovered we had a small table reserved for us in the Zine Area; from the way passersby looked at us (first quizzically, then get-me-out-of-here) I got the sense we were the equivalent of the solar-powered skateboard booth at the international auto show. The highlights of the event, besides free popcorn, were the conversations we had with rad librarians and archivists from around the country, and the chance to schmooze with other folks (albeit few and far between) who were there to publish radical lit, like Arsenal Pulp Press, who was even kind enough to give me a free review copy of their forthcoming volume *Foucault Against Himself*, which I've found relevant to

Dr. Sheff's new book is a major addition to the Poly Bookshelf, that accumulating body of literature on all kinds of open relationships. This is the one book to give your friends or family members who challenge you with, "Explain this polyamory thing to me, will you?" The writing is smart, lively, and utterly fascinating! Every short chapter is a real gem of storytelling, and quite succinct. You will feel like a fly on the wall in many, many poly households as it gives you a front-row seat to the amazing diversity of poly relationships, the intimate details of how they work (and sometimes don't work), and what makes poly people tick. I couldn't put it down!

This book is laugh-out-loud hilarious, even the very heartbreaking parts about poly divorces and the occasional ostracism by family and friends. No clinical detachment of therapists analyzing poly people under a microscope, and no theoretical tomes about the political correctness or spiritual enlightenment of polyamory here. These are the real life stories, each told in the first person by the person experiencing them, warts and all! Each person makes themselves so vulnerable in a few short pages, expressing their hopes and fears, and both the joys and disappointments they have experienced in open relationships of every imaginable type. The sense of humor, and the basic humanity, of each person is brought out so clearly in this book, that I believe even adamantly monogamous people will be able to relate to and understand some of the individuals and their relationships.

The sheer diversity of the people and their stories is stunning. Chapters range from inexperienced 20-somethings stumbling into three-somes under the influence of alcohol and youthful naivete to seasoned veterans who have been living in polyfidelitous marriages for 30 years, from queer women practicing relationship anarchy to bisexuals in dizzying arrays of gender configurations, to hetero-normative suburban married people who keep their outside relationships secret from their families and peers. A personal favorite of mine was a four-some that wrote up a "safer sex" agreement that was based on the premise that it had to be simple and easy enough to consistently implement even when completely intoxicated, and a disclosure agreement that



required posting any new sex partners to a shared Google document visible to all other partners. Who knew?

Since the sub-title of the book is "Real Life in Polyamorous Families," I mistakenly thought this book was all about families with children. While it was great to read about many polyamorous families who have successfully raised children together, the book is much broader in scope and covers lots of other types of open relationships which do not include children.

A special bonus in this book is that every chapter has poly comics! "Kimchi Cuddles" is a poly webcomic by cartoonist Tivka Wolf, and her hilarious and spot-on comics about the fun and foibles of poly relationships accompany each chapter of the book. I recommend "Kimchi Cuddles" highly as a very effective antidote for poly people who take themselves or polyamory too seriously. These cartoons really enhance the exuberant style of this book, and are a welcome addition.

Kathy Labriola is a Counselor/Nurse, and author of "The Jealousy Workbook" and "Love in Abundance"

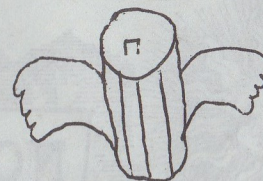
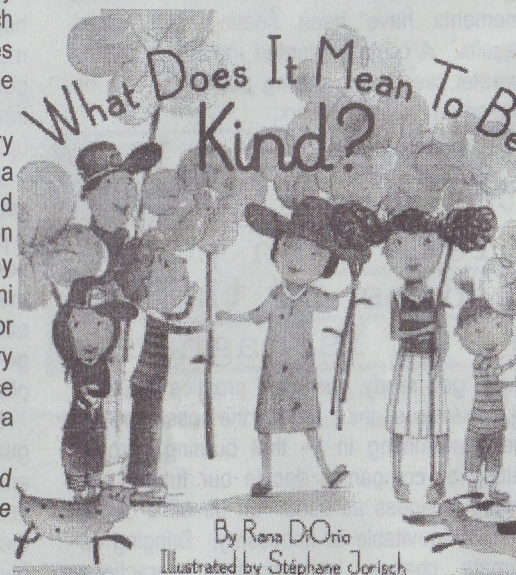
What Does it Mean to be Kind by Rana Di Orio Illustrated by Stephane Jorisch

Little Pickle Press

Review by The Eggplant.

Uh-oh!! A Children's book reviewed in an anarchist journal. For Shame – I can hear the weekly study group gloating in my direction. The work here is mediocre. As the title suggests you will find the prose here to be instructional in tone and message. The ways to be kind listed off as if it will be part of a test for admittance into a private school.

cubist and bent. This publisher Little Pickle Press seeks to make, "Conscious, responsible little people." With the author here sporting a biography of living in San Francisco and into "yoga" I wonder how she regards the displacement of the poor and people of color to make room for another yoga studio. This book doesn't linger on such existential dilemmas. And any kid's book that would do so would be noteworthy. The most depth I garnished in this was in the artwork. Animals and young people rendered in watercolors. Most of the scenes give off warmth and a sense of diversity. If I was the target audience I'd probably tune out the words and live in the pictures



Rabinow

Arsenal Pulp Press, 2015.

Review by Joey

This year I was lucky enough to score a free exhibitor pass to the American Library Association (ALA) Conference at San Francisco's Moscone Center, a hall whose size and layout made the event feel like IKEA had swallowed a Barnes and Noble. My co-attende for the day and I had brought along lots of zines, patches, organizers, and of course, bundles of our most recent issues. We discovered we had a small table reserved for us in the Zine Area; from the way passersby looked at us (first quizzically, then get-me-out-of-here) I got the sense we were the equivalent of the solar-powered skateboard booth at the international auto show. The highlights of the event, besides free popcorn, were the conversations we had with rad librarians and archivists from around the country, and the chance to schmooze with other folks (albeit few and far between) who were there to publish radical lit, like Arsenal Pulp Press, who was even kind enough to give me a free review copy of their forthcoming volume *Foucault Against Himself*, which I've found relevant to some contemporary issues in local anarchy.

Books about Foucault that don't exceed 150 pages seem pretty rare, and this one is a lot more fun to read than the predictable Foucault: A Very Short Introduction (Oxford UP, 2005, 144pp). Rather than a technical treatise about Foucault's theory, or a straightforward biography, this innovative book offers four lengthy interviews with scholars who knew Foucault in a variety of capacities and periods (though, unfortunately for this reader, none as his lover).

While each interview centers a different set of questions and experiences, some certainly more interesting for me than others, all four address the fundamental, almost coy question posed by the title, of *Foucault against himself*. In particular, several interviewees take up the theme of Foucault "unbinding himself" (19) that the theorist himself frequently invoked. If

Continued on page 13

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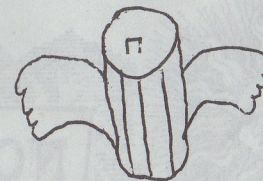
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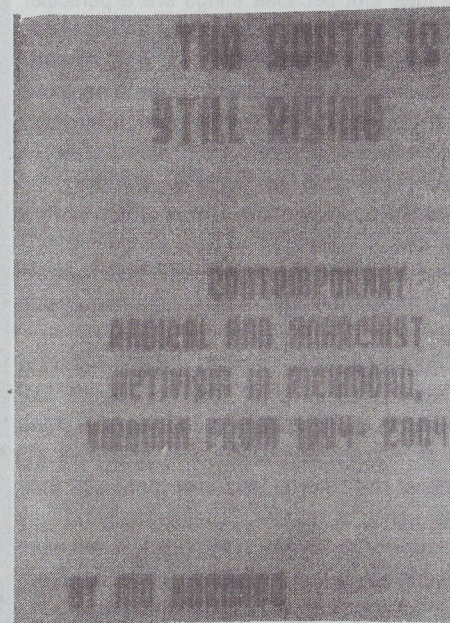
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The South is Still Rising: Contemporary Radical & Anarchist Movements in Richmond, VA from 1994-2004 Mo Karnage

P & L Printing, n.d.

Review by Ruhe

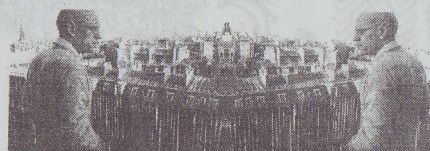
As anarchists, we tend to be pretty good at knowing our history – at least if it's about the 19th century. However, when it comes to the more recent past, we rarely study it. There have been few books on the topic and while archives exist, much of this history is scattered across obscure publications and locked in the

minds of many comrades who have long since moved on from the anarchist space.

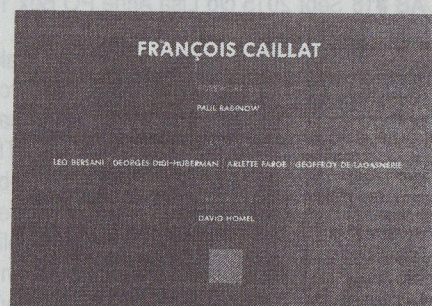
Consequently, I was excited to come across *The South is Still Rising: Contemporary Radical & Anarchist Movements in Richmond, VA from 1994-2004*. Mo Karnage's book is a lengthy study of recent anarchist organizing in Richmond. The study is split roughly into thirds, with each part focusing on a broad topic. The first section deals with the general history, demographics, and dynamics of Richmond, looking at the role of the Civil War, racism, and other forces that shape the city. The second section explores anarchist projects on the national level, focusing on Food Not Bombs, the animal/environmental liberation movements, and Critical Mass. In the final and largest section, the author uses the broad framework to present a history of anarchist activity in Richmond. It's in this portion that the book really hits its stride, looking at various

groups and projects such as Food Not Bombs RVA, the 325 Collective, and General Strike that existed in the city. The overview is a mix of history and analysis, with the discussion incorporating reflections on the successes, failures, and limits of the projects in question. In a lot of ways, what was happening in Richmond during the ten-year period seems to roughly parallel what was going on elsewhere in the United States.

The discussion of Richmond was interesting, but for me, the most compelling aspect of this book was that the author chose to produce it. *The South is Still Rising* is a great example of how local anarchist histories can be produced. The book isn't flawless by any means—there's more than a few typos and there is a significant lack of photos and illustrations—but it's an excellent example of DIY scholarship. Hopefully its publication will encourage more studies of local anarchist activities and broader works that look at what's happened in the recent past.



FOUCAULT AGAINST HIMSELF



unbinding yourself isn't a familiar idea to you – well, me neither. Apparently, it held several meanings: is it, asks Arlette Lafarge, the abdication of ownership over what one writes, or “abandoning all that was most obvious,” (49) or yet a form of indignation: “outside himself, the way we can be beside ourselves...But also outside the norm and outside stereotypes, rejecting everything that corresponds to the habits established long ago and that forces history to stay, like on a slowly flowing river, within the traditional boundaries” (50). In this way, Lafarge's interview, which is focused on archives and method, bridges with those of French professor Leo Bersani and French philosopher Geoffroy de Lagasnerie, whose interviews, describe the literal [un]binding of bondage dungeons in 1970s San Francisco, and challenge the reader to reconsider their views. The linguistic similarity between kinky bondage and metaphoric unbinding is no coincidence: Foucault saw the former practice as outside the norms of genital sex, “making the body engage in new relations with other bodies” (64). A central preoccupation of Foucault himself – the role, or the very dissolution, of the subject, runs through this

person who's not a straight white cis-male. (Not even kidding: on a recent episode of John Zerzan's show Anarchy Radio, guest Kathan Zerzan dismissed as “identity stuff” a story about female militants fighting for autonomy in Rojava.) The message seems to be that queers can be anarchists as long as they shut the fuck up about the queer part. And so the problem is that the rowdy hordes of identity polemicists misunderstand the problem and “identity” itself; here, the book lends some insight.

For better and for worse, Bersani doesn't have much patience for identity: “The word doesn't seem very practical to me. I never asked myself, ‘what is my identity?’ or ‘what identity do I want?’” But he leaves open that identity might have utility for someone else, and indeed, Foucault is said to have asked himself, “Does this identity suit me right now? Could this identity be useful politically? Could this identity help me sexually?” “Identity mobility,” as Bersani describes it, aided Foucault in unbinding himself, in evading the state and academic pressures that sought to control him.

If this is the case, and identity can be tactical as well as personal, then an ideology that opposes “identity politics” as a whole lacks a coherent target. For if a charge of “identity politics” can discredit an insurgent autonomy movement in Kurdistan simply because there's a women's faction involved, then it not only misses the point, but colludes with the misogynistic project of the Turkish state. What this points to, I think, as French philosopher and art historian Georges Didi-Huberman puts it, “in Foucault, the concept of use is fundamental” (94). How, in other words, is identity *used*? Can we question identity personally – “unbinding” ourselves, questioning the way categories are foisted upon us (sometimes by ourselves!) – while recognizing the utility of these categories for organizing actions, finding our allies and tricks?

Yes and no, if we believe Foucault. One of the most provocative questions in the book comes courtesy of French philosopher Geoffroy de Lagasnerie, paraphrasing Foucault's early critique of the way gay liberation organized itself around sexual identity: “In the three years

Not For Rent: Conversations with Creative Activists in the U.K. by Stacy Wakefield & Grrrt

Evil Twin Publications,
eviltwinpublications.com

This is an amazing collection of interviews and articles with radicals whose work ranges from anti-poverty to anti-fascism, musicians from many genres and writers. Sharply laid out with high quality photographs and original art.

All sorts of different collective uses of space from squatting to pooling resources for cooperative ownership, farming and tree houses; blockading road construction, making different kinds of art, fundraising, providing a place for political meetings or even just hanging out without having to spend money.

Though first published in the 1990s, I was able to read a 2003 edition and enjoyed it both as a snapshot of mid-'90s activism and underground music, and was pleasantly surprised at how many of the organizations and what not are still going, though a bit disappointed at how many of the struggles continue in one form or another.

I think this also serves as a really great template for how to carry out good interviews and write about political work and the arts.

Some of the highlights for me included an interview with Danbert Nobacon from Chumbawamba, and an article about the Luton, England sound system and housing collective, Exodus, which squatted for parties at first but then housing and farming.



STACY WAKEFIELD

The Sunshine Crust Baking Factory by Stacy Wakefield

Akashic Books, akashicbooks.com

A well written novel about squatting in New York in the 1990s. Radical projects such as Food Not Bombs and ABC No Rio are mentioned, along with the violence and gentrification that can go along with squatting. All the dishes from walk and string, pass

abdication of ownership over what one writes or "abandoning all that was most obvious," (49) or yet a form of indignation: "outside himself, the way we can be beside ourselves...But also outside the norm and outside stereotypes, rejecting everything that corresponds to the habits established long ago and that forces history to stay, like on a slowly flowing river, within the traditional boundaries" (50). In this way, Lafarge's interview, which is focused on archives and method, bridges with those of French professor Leo Bersani and French philosopher Geoffroy de Lagasnerie, whose interviews, describe the literal [un]binding of bondage dungeons in 1970s San Francisco, and challenge the reader to reconsider their views. The linguistic similarity between kinky bondage and metaphoric unbinding is no coincidence: Foucault saw the former practice as outside the norms of genital sex, "making the body engage in new relations with other bodies" (64). A central preoccupation of Foucault himself – the role, or the very dissolution, of the subject – runs through this volume; and without obscuring the nuance and debate around it, runs up against several contentious questions that are circulating in Bay Area anarchist circles these days.

"For years in the United States, in intellectual circles 'identity' was a negative word," (66) Bersani tells us. And remains so, at least in the Bay Area, where "identity politics" has become synonymous with everything from leftism to liberalism to, apparently, anything done by a

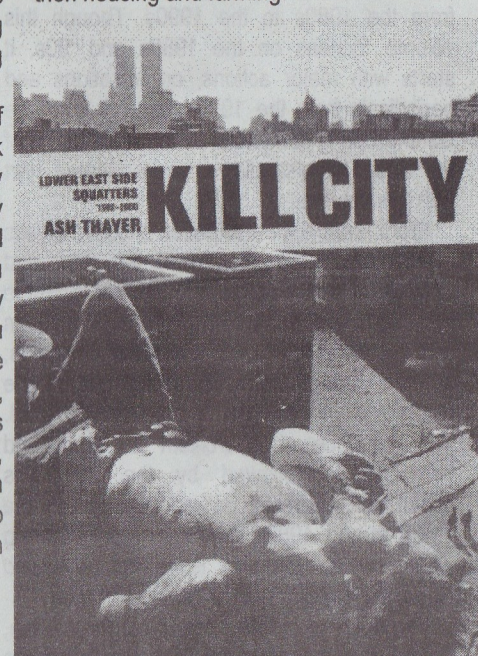
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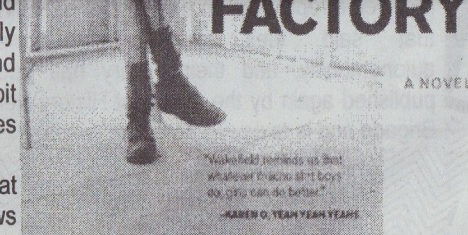
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Kill City: Lower East Side Squatters 1992-2000 by Ash Thayer, ashthayer.net/home-2

Mostly really well done pictures, this book includes a bit of great text contextualizing the photographs both as part of squatting in New York at the time in general, and describing who was in the pictures.



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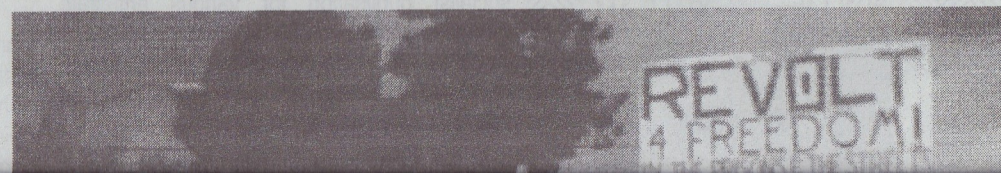
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Akashic Books, akashicbooks.com

A well written novel about squatting in New York in the 1990s. Radical projects such as Food Not Bombs and ABC No Rio are mentioned, along with the violence and gentrification that can go along with squatting. All the dialog flows well, and stories seem realistic. I think it's clear that Wakefield was a squatter and is a serious writer. I believe all three of these books serve as great examples of how squatting can be written and read about.

A Call for Submissions

Earlier this year I briefly interned at Little Black Cart (LBC) while, amongst many other things, working on a manuscript of a book about squatting in the Bay Area. I was hoping to use old articles from Slingshot as my primary source, but it didn't really come together as I hoped. I still think there have been enough amazing writers and artists who have squatted in the Bay Area to create books on the topic just as good if not better than those I've already mentioned about squatting elsewhere in this article. LBC published some of my initial work towards a book as a 'zine, Thoughts on Squatting in the San Francisco Bay Area: the 1970s-2015, and if you are interested in contributing writings, art and/or photographs towards a book on this topic please write me at artsandcrust@hushmail.com!



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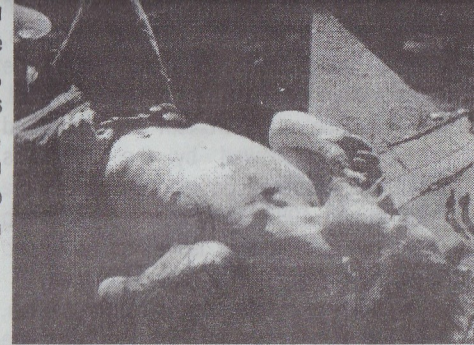
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Books About Squatting

Review by A. Iwasa

The decline of squatting has been one of the many heartbreaking signs of the East Bay's rapid gentrification. Even when I was just beginning to squat in Oakland in 2013, I started reading everything on the subject that I could get my hands on. This spring and summer I read a few particularly noteworthy publications that have inspired me to reach out to other people who have squatted in the Bay Area to try to put together similar materials.



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JOURNEY to the CENTER of UNDERGROUND PRESS

'Zines: underground magazines, frequently self-published, sometimes standing alone, other times periodicals that span years. Zines continue to defy the death of print. Please consider checking out some of the titles we're excited about!

In Slingshot #118 I reviewed the Political Pre-History of Love and Rage which included a factual error. From reading the 'zine I was under the impression that Neither East Nor West (NENW) was a response to an RCP front group, No Business As Usual. We received a reply from an ex-member of NENW that said their organization formed autonomously, and their history has been published again by the Anarchist History Nerd Brigade and is reviewed here. (A. Iwasa)

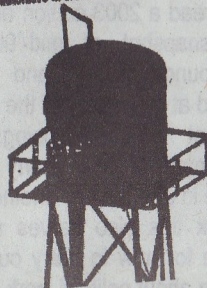


Reckless Chants #21 Jessie McMains PO Box 85278 Racine, WI 53408 recklesschants.net

Following a brief introduction, Rust Belt Jessie takes you on a very personal journey

MOB WORK

ANARCHISTS IN GRAND RAPIDS, VOL. 4



Mob Work

Anarchists in Grand Rapids, Vol. 4
www.sproutdistro.com

This 'zine is the fourth in a series covering Anarchist activities in Grand Rapids, Michigan from the 1980s to the 1990s. Though this volume focuses on the 1980s and '90s, it starts with major actions, organizations and periodicals from the 1970s from all over the US to properly contextualize the main topics of the 'zine. This also allows new readers to start with this volume.

From Anarchist participation and Anarchistic

SCREW UPS! screwups@riseup.net

Oh yeah, here is the work of someone tracing the labor issues of a select industry—UPS, and done so with marvelous humor. Their February issue has pickup lines like, "Don't worry I know how to handle a package" which reveal that unions don't have to be dominated by dour lifeless people. This newsletter does a lot to make real the conditions that people face who would be easy to ignore through their corporate logo and uniform. Also the mere fact that this exists speaks to the power of printed materials. I found my copy in the free literature area of the local community center, The Omni. A good example to move our struggles to more spaces that are not on the internet. (eggplant)

NEITHER EAST NOR WEST NYC

a De Facto Anarchist Black Cross History, 1980-1994

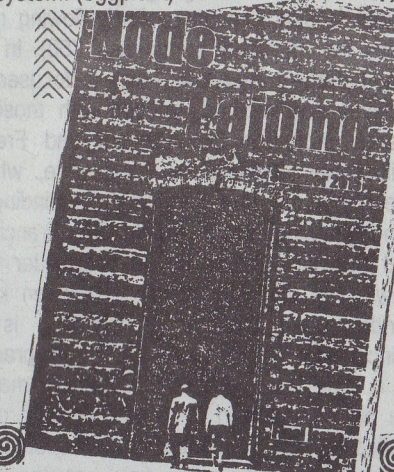


Neither East Nor West NYC: a De Facto Anarchist Black Cross History, 1980-1994
anarchisthistory.noblogs.org

In response to my review of the Anarchist History Nerd Brigade (AHNB) 'zine, The Political Pre-History of Love and Rage, ex-member of Neither East Nor West (NENW) Bob McGlynn submitted this text to the AHNB and Slingshot to clarify that the organization's

AB #18 Sept 2015 c/o Lisa Ahne PO Box 181 Alsea OR 97324

Here you have the on going dialog regarding how to live on very little resources and off the radar. This should appeal to back to the landers and anti authoritarians. This issue looks at people who get by in mobile homes, 5 pages on sea dwelling vessels, anecdotes about the ever present police hassles, a political tract and analysis on a healthy food book that exhausts the history of humans and food habits. The zine is a compilation of stuff mostly by other writers with a little bit of writing by the editor themself. The whole production is pretty dense. There is no graphics to separate sections when the subject changes. I wouldn't recommend this to impatient people or the illiterate. For people who painstakingly search out details to find the cracks to escape from the prison of this system. (eggplant)



Node Paiomo #18 Summer 2015 Po Box

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Reckless Chants #21 Jessie McMains PO Box 85278 Racine, WI 53408 recklesschants.net

Following a brief introduction, Rust Belt Jessie takes you on a very personal journey from her youthful politicization during Operation Desert Storm, through crushes, involvement in punk and how much that can bring you down, all sorts of fandom; and thoughts on gender, gentrification, change, queerness and 'zines.

Some topics come up again and again. These aren't tidy, one dimensional stories, but a series of articles, a couple journal entries and one interview that wildly flow through all of these things and more, with all the fluidity of a life passionately though sometimes painfully lived to the fullest.

I became familiar with Jessie's writings through her blog, rustbeltjessie.tumblr.com, and have read a couple of her stand alone 'zines: *and it murders your heart* and *Belmont & Clark*. Though all of that material has been interesting, finally reading *Reckless Chants* has made me a fan of her for sure, and I look forward to backtracking through all the old issues I can find. (A. Iwasa)



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www.sproutdistro.com

This 'zine is the fourth in a series covering Anarchist activities in Grand Rapids, Michigan from the 1980s to the 1990s. Though this volume focuses on the 1980s and '90s, it starts with major actions, organizations and periodicals from the 1970s from all over the US to properly contextualize the main topics of the 'zine. This also allows new readers to start with this volume.

From Anarchist participation and Anarchistic organizational forms in the anti-nuclear and Central American solidarity movements, to the emergence of explicitly Anarcha-Feminism and its effects on Queer Liberation struggles; different groups, periodicals and events are chronicled and sources are extensively cited. The influence of Anarchism on punk and hardcore, is followed by the late '80s continental Anarchist gatherings such as the 1,500 strong 1989 San Francisco gathering where one of the pilot issues of *Love and Rage*, *Writing on the Wall*, was distributed.

The opening of Infoshops in North America, Anarchist involvement in Earth First! and the emergence of the Earth Liberation Front (ELF) are all covered before the main topic of the 'zine.

Some of the national political movements of the 1980s and '90s are quickly reiterated before a lengthy description of the era's Anarcho-Punk scene in Grand Rapids. Media is covered next, first via a radical student paper, *Wake Up!*, then a TV program made by the Society for Economic Equality (SEE), followed by *Discussion Bulletin*, a libertarian socialist publication for various anti-state groups to share and debate ideas.

1990s Anarchist gatherings that occurred in Michigan are written about then anti-Klan and

speaks to the power of printed materials. I found my copy in the free literature area of the local community center, The Omni. A good example to move our struggles to more spaces that are not on the internet. (eggplant)

NEITHER EAST NOR WEST NYC
a De Facto Anarchist Black Cross History, 1980-1994



Neither East Nor West NYC: a De Facto Anarchist Black Cross History, 1980-1994
anarchisthistory.noblogs.org

In response to my review of the Anarchist History Nerd Brigade (AHNB) 'zine, The Political Pre-History of Love and Rage, ex-member of Neither East Nor West (NENW) Bob McGlynn submitted this text to the AHNB and Slingshot to clarify that the organization's roots were not an anti-authoritarian response to the Revolutionary Communist Party front group, No Business As Usual, as was stated in the Love and Rage material used to make the AHNB 'zine.

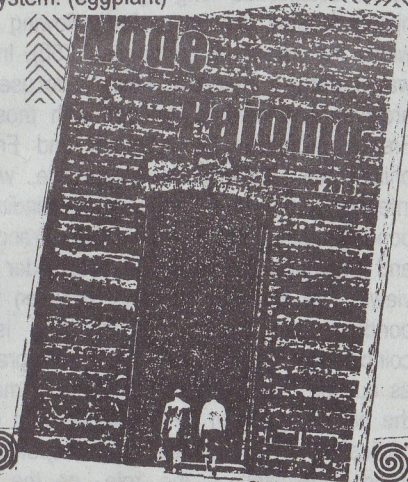
Previous editions have been printed in Fifth Estate and The Utopian. McGlynn's prologue seems a bit tangential, but quickly turns into a wild ride of activism in support of radical political dissidents going from Poland's Solidarnosc to the USSR's Confederation of Anarcho-Syndicalists. Protests and petitions went on in both sides of the iron curtain and the importance of their newspaper, *On Gogol Boulevard* as a networking tool for the nearly 40 NENW groups that emerged in North America is stressed.

For those interested in late 20th century radicalism, left-wing dissent in the Eastern Bloc, and the history of political prisoner support, this is a must read. (A. Iwasa)

Prisoners Air Mail #1 Ramon D. Hontiveros P-34034 B3-SHU-105 PO Box 290066 Represa, CA 95671

Reminding me of a high school publication or a punk house newsletter this prison made zine is brave. An assortment of voices rally to

compilation of stuff mostly by other writers with a little bit of writing by the editor himself. The whole production is pretty dense. There is no graphics to separate sections when the subject changes. I wouldn't recommend this to impatient people or the illiterate. For people who painstakingly search out details to find the cracks to escape from the prison of this system. (eggplant)



Node Pajomo #18 Summer 2015 Po Box 2632 Bellingham WA 98227-2632

A zine dedicated to the hands on world of media. Mail art, mix tapes and zines are given proper consideration and contact information. Change is in the air. This is the last issue as a full on zine. The editor announces the nature of what he does will scale down and become more of a zine listing other projects. This is too bad because he actually investigates all the material people send him and relates what he finds. Also most impressive is that many of the pages is ordained in graphic deliciousness. I read this issue during a 12 hour experimental noise show – the collage of sounds reflected back onto the paper. (eggplant)



Operation Desert Storm, through business, involvement in punk and how much that can bring you down, all sorts of fandom; and thoughts on gender, gentrification, change, queerness and 'zines.

Some topics come up again and again. These aren't tidy, one dimensional stories, but a series of articles, a couple journal entries and one interview that wildly flow through all of these things and more, with all the fluidity of a life passionately though sometimes painfully lived to the fullest.

I became familiar with Jessie's writings through her blog, rustbeltjessie.tumblr.com, and have read a couple of her stand alone 'zines: *and it murders your heart* and *Belmont & Clark*. Though all of that material has been interesting, finally reading *Reckless Chants* has made me a fan of her for sure, and I look forward to backtracking through all the old issues I can find. (A. Iwasa)



Cemetery Gates #1 \$6.50 ppd PO Box 251 Modesto, CA 95353

This new publication looks at how people confront death and grief. The editor sets the context of why to do this and it's quite touching. The bulk of the content are some written pieces and photos of cemeteries. The atmosphere of cemeteries is pretty hard to capture using photocopiers but there's close to a dozen images here that you can take to the copy shop and use to make art with. (eggplant)

emergence of explicitly Anarcha-Feminism and its effects on Queer Liberation struggles; different groups, periodicals and events are chronicled and sources are extensively cited. The influence of Anarchism on punk and hardcore, is followed by the late '80s continental Anarchist gatherings such as the 1,500 strong 1989 San Francisco gathering where one of the pilot issues of *Love and Rage*, *Writing on the Wall*, was distributed.

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1990s Anarchist gatherings that occurred in Michigan are written about, then anti-Klan and anti-police brutality demonstrations.

Local Anarchist and Anarchistic initiatives directly influenced by International Movements from Anarchist Black Cross, Anti-Racist Action, Food Not Bombs and Critical Mass are all written about building up to the 1999 Seattle World Trade Organization (WTO) protests. In turn, the post-Seattle prominence of radicalism, especially in the George W. Bush era, and the changes of tactics from non-violence to confrontational direct actions is recorded.

Like any history of the 1980s and '90s probably should, this 'zine started in the 1970s and ended in the early 2000s. The newer Grand Rapids Anarchists' lack of connection to the previous few decades of Anarchist struggle is seen as both a good and bad thing. Hopefully this 'zine has helped bridge that gap, and it would be nice to see more like it. (A. Iwasa)

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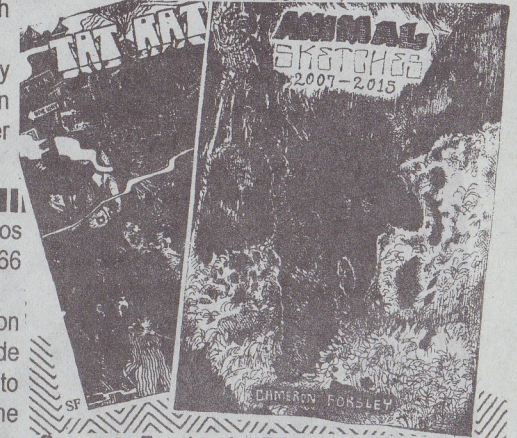
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Prisoners Air Mail #1 Ramon D. Hontiveros P-34034 B3-SHU-105 PO Box 290066 Represa, CA 95671

Reminding me of a high school publication or a punk house newsletter this prison made zine is brave. An assortment of voices rally to show strength in numbers. I liked most of the pieces of writing but what really makes the contributor's writing vivid is the notes the editor gives to flesh out the personality. There's also reprints of topical items like Palestine and political prisoners which normally would put me to sleep. But as far as reprints goes they are quite readable. It is also indicative of how limited the resources are for the people working on this. A little chaotic for the first issue with stray voices and styles to figure out. Also the printing is pretty lousy, having computer filtered fuzziness throughout it. As I read it I contrasted the people around me holding a phone in front of their face squinting – at least I was squinting at paper that has a lot of soul put to it.

Write the editor who is also the organizer of *Solidarity Now!* an international network of prisoners. He will probably not be able to send you a zine but he can direct you to his outside contact that can. (eggplant)

A zine dedicated to the hands on world of media. Mail art, mix tapes and zines are given proper consideration and contact information. Change is in the air. This is the last issue as a full on zine. The editor announces the nature of what he does will scale down and become more of a zine listing other projects. This is too bad because he actually investigates all the material people send him and relates what he finds. Also most impressive is that many of the pages is ordained in graphic deliciousness. I read this issue during a 12 hour experimental noise show – the collage of sounds reflected back onto the paper. (eggplant)



Cameron Forsley Art PO Box 720283 SF, CA 94172 cameronforsleyart@gmail.com

Three zines from the same artist who works in pen and ink made it to our mailbox since our last issue. **Animal Sketches** and **Sketch Book Drawings** give the hungry mind a chance to feast on rich images. They look like they come straight from what he's looking at and onto his notebook. Also received was **Tat Rat#6**, which is structured like a comic that tells a surreal story. Its more of a psychedelic hallucination than an ordinary comic. It's good to know that as the world turns there's someone out there recording the motion. (eggplant)

Slingshot free stuff

We'll send you a random assortment of back issues for the cost of postage. Send \$3 for 2 lbs. Free if you're an infoshop or library. slingshot@tao.ca

⌘ TRAIL OF BREAD CRUMBS IN THE FOREST:

Compiled by Jesse D. Palmer

Here's some new radical spaces we found out about right after taking the 2016 *Slingshot Organizer* to the printing press, plus some mistakes. The contact list we publish is loosely organized, incomplete and idiosyncratic — more like a trail of bread crumbs left in the forest than a coherent trail. It may or may not help you find interesting people or projects involving DIY, anarchists, bikes, cooperation, or punk shows in a particular area. These projects aren't McFranchises — the zines won't all be the same and a particular space can be amazing on Thursday and shitty on Saturday. Nonetheless, the messy chaos free-thinking people create when they set up public spaces dedicated to alternatives to the sick system is inspirational. Visit these spaces and lend a hand, or start your own. Let *Slingshot* know if you see mistakes or omissions. We put updates to the list at slingshot.tao.ca.

radical

spaces

infoshops

&&&

Solidarity - Houston, TX

A nonhierarchical volunteer-run space with a radical library, computer lab and kids area that hosts meetings and events. They share the space with Texas Environmental Justice Advocacy Services. "We oppose (and expect those who work with us to oppose) white supremacist capitalist cis-hetero-patriarchy." 6733 Harrisburg Blvd, Houston TX, 77011 solidarityhouston.org

Bombs Away! - Athens, GA

A collectively run bookstore, music and art venue and DIY/meeting space with a free

Errors in the 2016 Organizer

- We didn't list Che Cafe (9500 Gilman Dr. SC B-0323C La Jolla, CA 92093) because they have been fighting eviction from the University of California San Diego and they lost their court case. It wasn't looking good despite a 24 hour-a-day student occupation since March to keep the police from changing the locks. But after the organizer went to the printing press, they reached a settlement with the UC on some critical issues, so it seems like they're going to survive! The court eviction is still being appealed so stay tuned.

- Just after we took the organizer to the printing press, we found out that Rock Paper Scissors in Oakland was closing. They were forced out by rising rents from gentrification of the formerly-low income neighborhood they were in — fueled in part by the amazing arts

people or projects involving DIY, anarchists, bikes, cooperation, or punk shows in a particular area. These projects aren't McFranchises — the zines won't all be the same and a particular space can be amazing on Thursday and shitty on Saturday. Nonetheless, the messy chaos free-thinking people create when they set up public spaces dedicated to alternatives to the sick system is inspirational. Visit these spaces and lend a hand, or start your own. Let *Slingshot* know if you see mistakes or omissions. We put updates to the list at slingshot.tao.ca.

Bombs Away! - Athens, GA

A collectively run bookstore, music and art venue and DIY/meeting space with a free skool that opened September 1. 295 1/2 E. Broad St. Athens, GA, 30601 facebook.com/bombsawaybooks

SP CE Commons - Lincoln, NE

A collectively operated storefront that hosts discussion groups, workshops, classes, poetry, performances, potlucks, yoga and meditation. They have a free library and 3 letterpress printing presses. Open Sun 1-4, Mon and Wed 6-9 and when the sign says open. 1239 S. 14th St, Lincoln NE 68502 spzce@gmail.com, facebook.com/spzcecommons

Blackjack Bioregional Infoshop - Bend, OR

They have new and used books and host events and an espresso cart. 735 NW Columbia St. Bend, OR 97701 541-390-0951 blackjackbioregional.com

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Infoshop at Atlanta Vintage Books - Atlanta, GA

They have zines and radical books in a corner of this 26 year old independent community bookstore. 3660 Clairmont Road Atlanta, GA 30341 770-457-2919

Kismet Creative Center - St. Louis, MO

A privately owned record store with an art gallery and books that hosts shows and events. They asked to be listed so if someone is in St. Louis and can email us your impressions it would be great. 3409 Iowa, St. Louis, MO 63118 314-696-8177

Barricade Inn - Dublin; Ireland

A new squatted anarchist social centre. 77 Parnell St. Dublin, D1 Ireland, barricadeinn@squ.at, barricadeinn.squ.at

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- The Flying Brick Library at 506 S. Pine St., Richmond, VA 23220 wasn't included in the organizer. They still exist but are open by appointment only. Email them at theflyingbrick@riseup.net.

- Pangea House in Minot, ND no longer has a physical location so the address listed the organizer is wrong.

- The spelling of Centro Autónomo at 3460 W Lawrence Ave. Chicago, IL 60625 is wrong in the organizer.

- Oops we printed an address for Le Seul Problème in Marseille, France but they don't exist anymore.

- We published the wrong address for Libreria La Valija de Fuego. It's address is Carrera 7, #46-68, Chapinero, Bogotá, Colombia. Tel: 338 1227. librerialavalijadefuego.blogspot.com

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Cool Happenings

October 23 – 25, 2015

Olympia Zine Fest. Olympia, WA olympiazinefest.tumblr.com

October 24, 2015 · 10-7 pm

London Anarchist Bookfair. University of the Arts London Granary Building, 1 Granary Square, London N1C 4AA anarchistbookfair.org.uk

October 30, 2015 · 6 pm

Halloween San Francisco Critical Mass bike ride. Gather at Justin Herman Plaza. sfcriticalmass.org

November 13, 2015 · 8 pm

East Bay Bike Party. eastbaybikeparty.wordpress.com

November 14 & 15, 2015

2nd annual Cascade Media Convergence. Portland State University Portland, OR. 2015. cascademedia.cc

November 15, 2015

VI Feira Anarquista de São Paulo at Biblioteca Terra Livre São Paulo, Brasil bibliotecaterralivre.noblogs.org

November 20-24, 2015

Protest School of the Americas. Ft. Benning, GA. SOAW.org/november

November 27, 2015

BUY NOTHING DAY

November 28-29, 2015

Global climate march in Paris and worldwide. 350.org

December 12, 2015 10am-5pm

East Bay Alternative Book & Zine Fest 2050 Center St. Berkeley, CA eastbayalternativebookandzinefest.com

December 13, 2015 – 4 pm

Slingshot new volunteer meeting / article brainstorm for issue #120. 3124 Shattuck Ave. Berkeley, CA slingshot.tao.ca

January 16, 2016 – 3 pm

Article deadline for Slingshot issue #120 – 3124 Shattuck Ave. Berkeley. Email submissions to slingshot.tao.ca

February 29, 2016

Leap Day Action Night – call for actions everywhere.

March 8, 2016

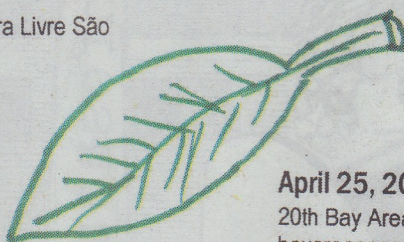
International Women's Day

March 15, 2016

International Day Against Police Brutality

April 25, 2016

20th Bay Area Anarchist Book Fair. The Crucible, Oakland, CA bayareaanarchistbookfair.com



Slingshots

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SLINGSHOT

issue #

119

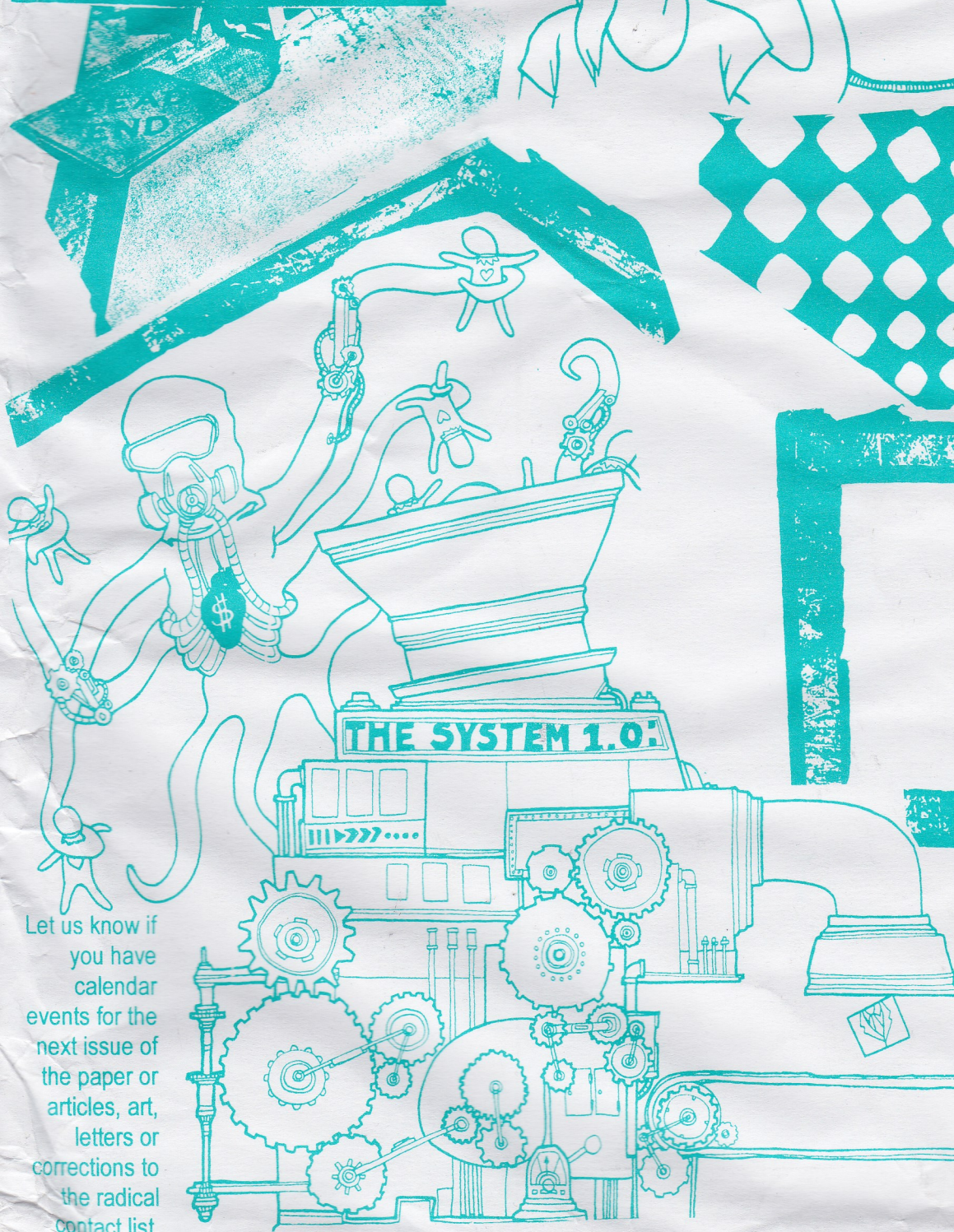
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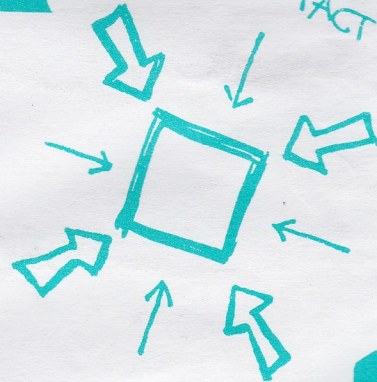
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